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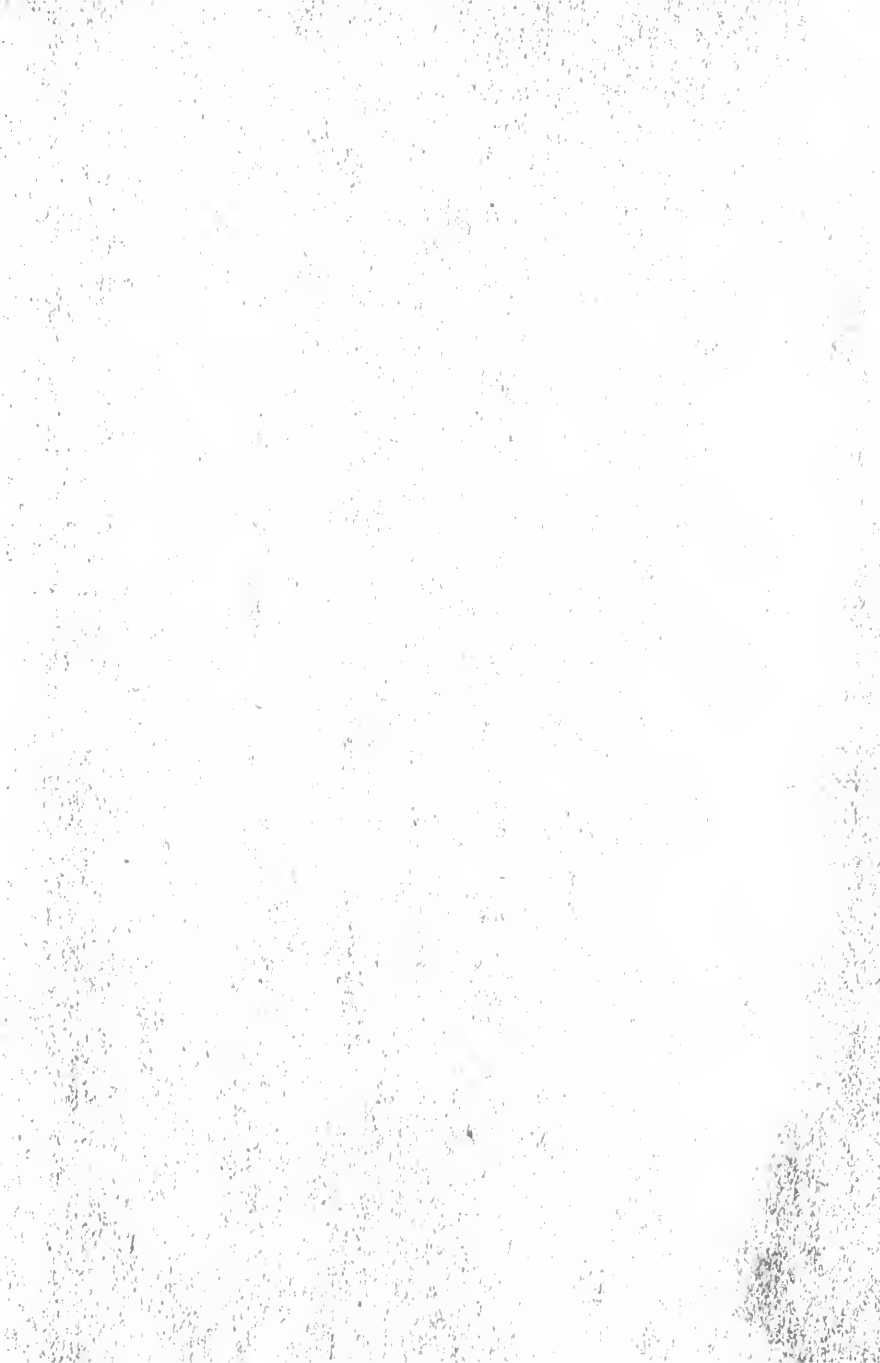


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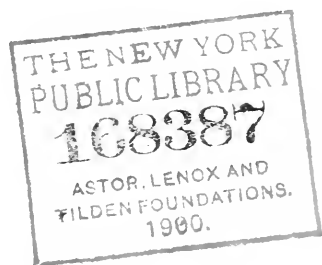
SKETCHES
OF
ST. AUGUSTINE,
WITH A VIEW OF ITS
HISTORY AND ADVANTAGES
AS A
RESORT FOR INVALIDS.

BY
R. K. SEWALL.

~~~~~  
Second Edition,  
~~~~~

PHILADELPHIA ;
MARTIN E. HARMSTEAD, 46 N. 5th. STREET.
1849.

EFB



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INTRODUCTION.

THIS brief account of one of the most interesting towns in this country, in many historical points of view, has been prepared to meet the wants of those who may desire to learn something of the place in view of a sojourn, or who may already have come hither in search of health.

The work makes no pretension to fullness of detail, nor to absolute perfection in any particular. It is rather a glimpse at, than a full history of, the place, though it gives such a connected view of the course of events, as to satisfy the curiosity of such as come among us, (and which every sojourner feels the want of,) so far as the lights we now have can aid us in a knowledge of the past.

I have availed myself of such helps, in the few works written, as I could find, which speak of the place.

But the field of historical research upon which I have entered, I find too extensive to be compressed in all its interesting particulars into a work of this sort. The gleanings, therefore, must for the present suffice.

THE AUTHOR.

St. Augustine, June 20, 1848.

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PREFACE TO THE SECOND EDITION.

THE first appearance of this little work in St. Augustine, was hailed by serious demonstrations of violence against the author. The proofs had been open to public inspection, and the forthcoming work had been copiously extracted from and noticed in the following manner by the city press, viz. :

“ We have been favored with a copy of a new and valuable publication, entitled ‘ Sketch of St. Augustine, with a view of its history and advantages as a resort for Invalids : published by G. P. PUTNAM, New York.’ With the many points of antiquity and interest which surround us who are residents, we have often thought such a work a desideratum. Under the auspices of our enterprising fellow-citizen, B. E. CARR, and the literary energy of the Rev. R. K. SEWALL, this want has now been supplied.

“ As its publication was attended with considerable expense, we hope that our citizens will aid in remunerating the publisher. Surely this will not be withheld, as it must, by directing strangers hither, result to the benefit of all. It will shortly be for sale by B. E. Carr.”—*Florida Herald*, Oct. 19, 1848.

Notwithstanding all this, and that the work was written to serve the interests of the place, on the arrival of a larger portion of the first edition — *soon as the books were landed and came within reach of the populace, and before they*

could go into circulation—a mob was raised, the life of the author threatened, and the excitement was continued until the book was suppressed.

The naked facts are these: the author, a native-born American, was a Protestant minister, the pastor of the Presbyterian church.

Saturday noon the books were landed and opened. The same evening the author was served with an anonymous notice, written in a disguised hand, warning him "*not to be seen in or out of his house!*" In the note, it was alleged, that it had been sent "with a view of enabling him to avoid *any serious difficulty that would inevitably take place.*" The circulation of the book was stayed; and the author was left standing in the dark, exposed to peril from an unseen hand—expecting the blow from—he knew not where! In the place of prayer on Sabbath eve, the author was assailed by a riotous collection of excited lawless men and boys, all of them foreigners by extraction, and papists by profession and church relationship. He passed through the crowd undiscovered,—was followed till he turned aside, and escaped into the house of a friend.

Vengeance was first aimed against the author; but it was diverted, by the resolution, firmness and power of the Anglo-American residents of the city, who stood up to a man for the defence of a fellow-citizen. Thus overawed, the rioters did not proceed to any further acts of violence. An interview was sought and obtained with two of the leaders,—when it was ascertained, that a false impression had been artfully made on the minds of those inhabiting the place, known as Minorcans; many of whom can neither speak correctly, nor read, the English language.

To remove the erroneous impression, an interview was solicited by the author, with a few of the Minorcan people, on Monday. An address was prepared, and sent to be read or published, to place the matter in its true light, and disabuse the minds of this people. But it was found impossible to communicate with them. The author's address *was suppressed*,—and he was left alone, to contend as best he could, against prejudice and error.

Agitation was continued, and nothing could reach or allay the fever of excitement till the book was suppressed. Some complained of the book on account of its strictures on the lawless custom of *Sherivaree*; and others, because in his description of carnival, he had used the term "*vagrant men and boys*;" others again, because it alleged as facts of history, *that the combined forces of St. Augustine and Cuba had behaved cowardly in the invasion of Georgia, and had been whipped by Oglethorp and his Georgians*; others, that it placed the Roman Catholic religion in an unfavourable light; and more complained that the terms "*servile extraction*" had been used, to give what was conceived the idea of history respecting the present Minorcan race:—that anything, indeed, had been said of them,—their women described, &c.

These facts, in connection with other circumstances throwing light on the transaction, and which bring to view the *true causes* of this public outrage on the freedom of the press and the rights of an American citizen and a minister of the gospel, are woven together in an appendix to the present edition.

The Methodist Episcopal churches have suffered at the hands of Priestcraft, as well as the Presbyterian. Protestantism in all its forms, is offensive to Popish power.

As a measure of safety,—that the book may speak for itself,—I republish it to the world, that freemen may see what they have to expect should Papal institutions and influence become ascendant in this country.

Moreover, I feel under obligation to disclose to American eyes the features of the Politico-Religious Monster which is nestling in the heart of this nation. And then, when the representatives of Protestantism in other denominations make such appeals as the following, I am not at liberty to forbear my hand. The Rev. D. L. White, of the Methodist Episcopal Church, writes to me thus :

“ *St. Augustine, Nov. 16, 1848.*

Dear Brother—I have arrived here a few days past, and I shall remain for a few days only. I learn with regret, since my arrival, that your book has caused quite a *flare-up* with the Catholics of this community ; or rather, I should say, I regret that the sale of any of them should be stopped ; for, as to the excitement and spirit of opposition shown by some here, I think it will work greatly to their disadvantage in the sequel. From what has transpired here, in reference to yourself, the *Romanists have shown clearly what spirit they are of* ; although we are accused of slandering them when we charge them with being of a persecuting spirit, and *disposed to use brute force when they have neither reason, truth, nor common sense to sustain them*. I have not yet seen your book, but have heard it very favourably spoken of.”

Rev. J. H. McRory, Jr., (of Jacksonville, E. Florida,) a colporteur of the Am. T. Soc., and of the Methodist Episcopal Church writes thus :

“*Rev. and dear Bro. Sewall*—

On my arrival home, I received intelligence of your troubles in St. Augustine. I am indeed very glad that you *have not been burnt*, though I suppose you are willing to be enrolled among the Martyrs of our *Canons*. But we have every reason to bless God that your life has been spared for—as I trust—the good purpose of protecting *truth*. I have been looking to, and praying for the time, when something would occur to give us an opportunity to dissipate error and vice, and open the door of light and truth for the dark minds held under bondage by the agents of the ‘*Man of Sin*.’

I must take the liberty to insist that you do not let the opportunity pass. Now is the day to arouse public feeling; and I am determined to keep the matter before the public. It is, I believe, one of the most favorable opportunities to stay the influence of the ‘Son of Perdition’ that can be conceived. For the sake of friends you leave behind—the ultimate cause of your country—and for God’s sake, do not suffer this chance to slip.”

“*Action of Presbytery*.—The Committee, to whom was referred the communication from the Rev. R. K. Sewall, of the St. Augustine Church, would report,

That the Stated Clerk be desired to express to the Rev. R. K. Sewall, and to the Church of St. Augustine, the regret with which Presbytery has heard of the recent assault upon the former, and the embarrassing circumstances in which both are placed by the excited feelings of a portion of their fellow-citizens. That we deeply sympathize with our brother in the perils to which he has been exposed, and

in his forced and painful separation from his family and pastoral charge.

That although we cannot recommend his return to resume his labors at St. Augustine, we shall be happy to extend to him our countenance and support in any future field which Providence may open to him. That we do recommend, that a calm and faithful narrative of the recent disturbances which have compelled him to leave St. Augustine, be prepared, and published, accompanied with such vouchers as shall prove it to be true and impartial. That we extend to the church he has been so suddenly, and so violently compelled to leave, our sympathy in their troubles, and the offer of our aid, whenever and wherever they will intimate to us that it can be useful to them.

That we shall remember them in our prayers, and ask our covenant-keeping God to overrule their past and present trials, to the strengthening of their faith, and the establishment of his truth among them.

J. S. K. AXSON, } *Ministers.*
J. B. ROSS, }
THOMAS S. CLAY, *Elder."*

Such appeals, from my own native-born countrymen, near the scene of outrage, familiar with the facts, representing other denominations, have had no little influence in determining me as to what is my duty.

I therefore appeal from Popish decision, to the tribunal of my country—the bar of public opinion—to the sympathy and power of the Protestant world.

Philadelphia, Jan. 1, 1849.

SKETCHES.

CHAPTER I.

LOCATION.

THIS city, the ancient metropolis of the Spanish Province of East Florida, is situated near the Atlantic coast, little south of the 30th parallel of north latitude. The southern point of a narrow peninsula, formed by the confluence of the waters of the St. Sebastian River and the sea, which here is backed in behind Anastatia Island, through the inlets of North River and Matanzas bar, is the site on which the city stands.

The island, behind which takes place an expansion of these waters into a beautiful harbor, accessible to all classes of vessels drawing nine feet, which is the depth on the bar at low water, is a long, low, and narrow body of sand and coquina, or shell rock, which is covered with various shrubbery ; and though it affords a barrier to the surf of the Atlantic, it does not obstruct the cooling sea-breeze, nor indeed a prospect of the ocean from elevated stations.

PECULIARITIES.

The town is nearly surrounded with salt water. The face of the country, skirting on the seaboard, from Cape Hatteras hither, is low, level, and sandy. This feature prevails southward to near Cape Florida; when the rock-bound shore, the rudiments of which begin with the coquina formation opposite the city, again is made the barrier against the encroachments of the sea, and continues until it is broken up among the keys of the Florida archipelago.

The country around the city, is a plain of sandy shell soil, termed "pine barren." With this the city is joined, on the west, by a substantial bridge over the St. Sebastian River; and on the north, in a neck of land over a stone causeway. Egress at this point is made from the city by a thoroughfare, once commanded by a fortified trench and gateway. On the east, are the harbor and bay, which open in a beautiful sheet of water, over which, towering above the sand hills, on the adjacent island, is seen the light-house, originally a fortified "look-out," where the Spanish sentry watched against danger.

The peninsula on which the city stands is said to have been originally a "shell hammock." The soil consists of shell and sand, with an intermixture of vegetable mould. The surface has but a slight elevation above the level of the surrounding water. Both these circumstances are favorable. In wet weather, the texture of the soil is favorable to a rapid extraction of the superabundant moisture from the surface; and in dry weather,

the slight elevation of the land above the sea, enables it to withstand drought,—the waters percolating through the soil, refresh vegetation.

These things conspire to promote the health of the city, inclosed as it is by the arms of the sea, to whose salubrious and refreshing breezes it is entirely open.

DESCRIPTION OF THE CITY.

The city of St. Augustine is built in the style of an ancient Spanish military town. The plan of the city is a parallélogram, traversed longitudinally by two principal streets the whole length. These are intersected at right angles, transversely, by several cross streets, which divide the city into squares. Though not larger than many of our New England villages, the city is nevertheless regularly laid out, as it was intended to be compactly built, each square having more or less space, once occupied with groves of the orange, which a few years since were the glory and wealth of the place. Indeed, it was once a forest of sturdy orange trees, in whose rich foliage of deep green, variegated with golden fruit, the buildings of the city were embosomed; and whose fragrance filled the body of the surrounding atmosphere so as to attract the notice of passers by on the sea; and whose delicious fruit was the great staple of export.

The harbor fronts on the east, and is furnished with good wharves. The sandy beach of the St. Sebastian brings up the rear on the west, affording space for a delightful drive around the city; while a once thrifty

but now ruinous suburb—the bubble of a speculation in “*morus multicaulus*” times—called the North City, fills the background on the north.

BUILDINGS.

The coquina rock, a concretion of sand and shell formed on the neighboring sea-beach on the south side of the bar and on the island—the upper extremity of which opens in sheets, ready for quarrying, and on which quarries are now extensively worked—is the principal building material. The streets are excessively narrow, and are furnished with neither side-walks nor pavements. The houses are usually two-story buildings, generally crowded into the streets; and are built without much regard to architectural style or ornamental beauties.

Not unfrequently a piazza projects from the base of the second story, which in some cases is inclosed with movable Venetian shutters, so as to control the draft of air, and increase or abate it at pleasure.

These appendages, though they add greatly to the comfort of the occupants, nevertheless disfigure the buildings by impairing their symmetrical proportions. The piazza, especially, awakens a sensation of peril, as one passes for the first time on horseback through the streets, particularly if he has been accustomed to the broad thoroughfares and elevated structures of a northern Anglo-American city. The contrast is great.

GREAT ANTIQUITY OF THE CITY.

In all its outlines and main features, this city is deeply traced with the furrows of age. It also wears a foreign aspect to the eye of an American. Ruinous buildings, of antique and foreign model, vacant lots, broken inclosures, and a rough, tasteless exterior, scarred by the ravages of fire and time, awaken a sense of discomfort and desolation in the mind of a stranger.

APPEARANCE.

From the sea, as you enter the inlet from the harbor, the city presents a fine view. Any distant prospect is decidedly pleasing. Its deformities—the narrow streets—dilapidated buildings, with their projecting piazzas—are lost to the eye in the distance ; in which, also, unity of effect is produced by the regularity of the plan on which the city is built ; which effect is heightened greatly by the ornamental trees, whose foliage screens many of the houses—the overshadowing pride of India—and the vigorous “*morus multicaulus*.” There is, however, much to relieve the first unfavorable impressions of a stranger. Its comfortless appearance is the effect of first impressions, which of course are superficial, and often delusive. The blighted stocks of desolate orange groves—the tokens of decay—the obvious lack of industry and taste, and the consequent want of thrift—on a close inspection, are relieved by a constant succession of images of the past, illustrative of the character of Castilian mind in a heroic and barbarous age. Moreover, there is

a rapid transition in progress. This ancient city is being transformed into American features, both in its external appearance, and in the habits and customs of the people.

Many of its recent edifices are in the neat, attractive style of American village architecture. Especially is this the case in the neighborhood of the Magnolia House.

PUBLIC PLACES.

The city has a public square, or inclosed common. In the centre, a monument some sixteen or eighteen feet high, has been erected. It commemorates the giving of a constitutional basis to the Spanish government. On its fronts, the following Spanish sentence is engraved:—"Plaza de la Constitution."

The three sides of this square, or plaza, are now bounded by as many streets, fronting on which are the public buildings. The Government House, now used as a hall of justice, and for public offices, stands on the west front. On the east, near to the water, are the market buildings. The Roman Catholic Cathedral, surmounted with the vertical section of a bell-shaped pyramid, which supports a chime of bells, and which terminates in a small cross, stands on the north; and on the opposite south front is the Episcopal Church, a neat, well-proportioned Gothic edifice, having a spire and bell.

The Presbyterian and Methodist Churches, the former north and the latter south from the common, on the same street, are well-built, substantial houses of worship, of

simple Grecian style of architecture and neat American finish.

PUBLIC WORKS.

St. Francis Barracks, on the southern extreme of the city ; Fort Marion, on the north, with its water-battery and the sea-wall, are among the objects of historical and military interest within the city.

The sea-wall is erected of the native coquina rock. The upper stratum is granite flagging stone. This important work is more than a mile in extent, and of sufficient width for two to walk on it abreast. As a public promenade, as well as a fortification against the encroachments of the sea, it is of great use ; and it is also a place of universal and of delightful resort.

This wall incloses two beautiful basins, furnished also with stone steps. These are the points of embarkation and of debarkation for the numerous boatmen who navigate the neighboring waters for pleasure and for profit.

The Castle is a fortress of great strength, covering several acres, and built entirely of stone from the neighboring coquina quarries, and according to the most approved principles of military science. It is said to be a "good specimen of military architecture."

Its walls are twenty-one feet high, terminating in four bastioned angles, at the several corners, each of which is surmounted with towers corresponding. "The whole is casemated and bomb-proof." This work is inclosed in a wide and deep ditch, with perpendicular walls

of mason-work, over which is thrown a bridge, originally protected by a draw.

Within its massive walls are numerous cells. On the north side, opposite the main entrance, is one fitted up as a Romish church. It has now become converted into a storehouse for military fixtures. These rooms are at best dark, dungeon-like abodes; and, by natural association, they revive the recollection of scenes characteristic of a dark and cruel age.

Some of these gloomy retreats, though like Bunyan's giant Despair they now can only grin in ghastly silence at the Pilgrim stranger, yet look as if they were once the strong-holds of despotic power. With this character the gossip of common fame also charges them.

The Castle commands the entrance to the harbor. Its water battery is furnished with a complement of Paixhan guns of heavy caliber. These are in a state of readiness to be mounted.

The Castle is a place of chief and universal attraction to the curious stranger. On approaching the main entrance, through the principal gateway, the first object of interest is a Spanish inscription, engraved on the solid rock immediately over head, and under the arms of Spain, and is as follows, viz.:* “Reynando en Espana

* TRANSLATION.—“Don Ferdinand the Sixth being King of Spain, and the Field Marshal, Don Alonzo Fernandos de Herida being Governor and Captain General of this place, St. Augustine of Florida and its province, this fortress was finished in the year 1756. The works were directed by the Capt. Engineer, Don Pedro de Brazas y Garay.”—*See Williams's Hist. Flor.*

el son Don Fernando Sexto y Sierdo Governador y Capitan General di esta Plaza de San Augustine de Florida y su Provincia el Moriscal de Campo Dn. Alonzo Fernandez de Herida se conduyo este Castillo el ano de 1756 dirigiendo las abras et Capitan ynginero Don Pedro de Brazas y Garay."

On reaching the interior of the Fort, the several apartments may be explored, except those where the magazine is found, and those which are used as cells for prisoners—the State being permitted to confine its prisoners therein.

Within the bastion of the northeast angle, far under ground, is a dark, dungeon-like recess, constructed of solid mason-work. Before entering here, the guide will furnish himself with a torchlight of pitch-wood.

This place was accidentally discovered soon after the work fell into the hands of the American army. It was then walled up, and was not before known to have had an existence. Of this concealed retreat, Rumor has whispered strange things.

A human skeleton, with the fragments of a pair of boots and an empty mug for water, it is alleged were discovered within. As to the history of the place—whether it was once an inquisitorial chamber, or the scene of vengeance, where bigotry invoked the secular arm to silence heretical tongues, and suppress heretical thoughts; and as to the name, character, standing, guilt or innocence, pleasures or pains, of the poor unfortunate to whom the boots and bones belonged, there is silence. Either Fame has been unable to catch the echo through

the lapse of time, or shame bids her be silent, or horror has paralyzed her tongue.

By these, and like rumors, either truth or fiction has succeeded in investing this place with mysterious and melancholy interest to an American citizen.

The Barracks occupy a spot on which were the ruins of an ancient monkish retreat, near the south end. The main building is a substantial structure, of large dimensions and neat appearance. The prospect from it, of the harbor, bay, ocean, and neighboring country, is delightful. Its location is one of the most eligible in the city. A large space is inclosed in rear of the main building, for a garden; the southern extremity of which is occupied as a military burial ground, where repose the ashes of the major part of the regular force of the United States, who fell in battle during the recent bloody Seminole war. Chaste and beautiful monuments with appropriate inscriptions, mark the spot where sleep the gory dead.

Here, beneath two pyramids, together in one bed repose the ashes of one hundred and seven men—the gallant Major Dade and his intrepid warriors—a sacrifice to the vengeance of the brave and warlike Seminole, who with the Indian agent were the first fruits of the terrible threat of Osceola, who having indignantly rejected all overtures on the part of the government to leave the graves of his fathers, on closing his intercourse with the government agent, being refused the right of purchasing powder, thus addressed himself to Gen. Thompson: “Am I a negro? a slave? My skin is dark, but not black. I am an Indian—a Seminole. The

white man shall not make me black ! I will make the white man red with blood ; and then blacken him in the sun and rain, where the wolf shall smell his bones, and the buzzard live upon his flesh !” * The extreme point of the peninsula, south, on which the city is located, is occupied with the outlines of an ancient breastwork, in a ruinous condition, and the United States Arsenal buildings.

On the whole, it will be seen, from the facts above stated, that this city is not without its interest to the antiquary and to the historian. If not old Spain in miniature, it is a chip of the block of the old in the new world, a relic of the past interwoven with the texture of the present age.

* Sprague's Hist. War in Florida.

CHAPTER II.

. HISTORY—EARLY SETTLEMENT.

THIS city is by forty years the oldest town within the limits of the United States of America. It was the offspring of the religious bigotry, fanaticism, and jealousy, of a barbarous but heroic age.

On the 8th of September, 1565, at noonday, on the celebration of a religious festival in honor of Mary, the virgin goddess of Papal homage and superstitious reverence, a creature of the Spanish government, Pedro Melendez by name, who had recently crossed from the old world, entered this harbor, debarked, and taking formal possession of the country, proclaimed Philip II king of North America, had the service of Mass performed, and the foundations of the town immediately laid.

THE ORIGINAL FOUNDER.

Pedro Melendez was a man of blood. His bigotry had been nourished, says the historian, in the wars against the Protestants of Holland. He had also acquired wealth and notoriety in the conquests of Spanish America.

But there he had been guilty of such excesses, and pursued a course of such rapacity, that his conduct had

provoked inquiry. It ended in his arrest and conviction. The king confirmed sentence against him. To recover the favor of his sovereign, retrieve his character, if not to atone for his crimes, Melendez devised the scheme of conquering, colonizing, and converting to the faith of Papacy, the Province of Florida. He agreed also to import five hundred negro slaves.

In the meanwhile, a company of French Huguenots, in their flight from the bloodhounds of persecution, let loose upon them from the strong-holds of the Romish church, had found an asylum in the wilds of America, and as they supposed, on the banks of the St. John's River in East Florida. Thither they had fled and planted their colony. Amid the desert wilds and pestilential vapors of the morasses of Florida, they fondly hoped to enjoy "freedom to worship God."

Delusive hope! Where could a poor Protestant hide from the wrath of the "great red Dragon," breathing out fire and death to worry and destroy the saints, if the dens and caves of the earth could afford him no shelter in Europe?

Melendez, whose piety had been fed on the blood of Protestants till it had become bloated with bigotry, smelling the scent of prey from afar, "collected a force of more than twenty-five hundred persons:—soldiers, sailors, priests, Jesuits, married men with their families, laborers and mechanics." * With this company he embarked, not merely to found, but to root up and destroy a peace-

* Bauer.

ful colony, solely because it was made up of the followers of Calvin, and not of the Pope !

In traversing the Atlantic he encountered a storm. His ships were by it scattered ; so that only one third of the number he embarked with from Spain reached the coast of Florida.

It was on a day consecrated to the memory of St. Augustine, a venerable and pious father of the early ages of Christianity, that he came in sight of the coast of Florida. Four days he sailed along this coast ; and on the fifth he landed, having discovered a fine haven and harbor.

TRANSACTIONS AT THE MOUTH OF THE ST. JOHN'S.

Learning from the natives, the place where the French Huguenot colony had established itself, and the position of Fort Caroline on the banks of the St. John's, and having named the harbor and haven here, where he first set foot on shore, St. Augustine, Melendez immediately sailed northward in quest of the infant Protestant community.

Landonnier had conducted the expedition which had sought the shores of Florida, to find an asylum for the persecuted Protestants of France. Under the patronage of Admiral Coligni, he had on the 30th of June, in 1564, settled the mouth of the River St. John's with Protestant refugees, and erected Fort Caroline. This place Ribaut had reached on a return voyage from France, a few days prior to the appearance of Melendez. Melendez purposed to seize by treachery the French shipping,

which, however, by suddenly running to sea, eluded his grasp, and was soon after wrecked; being driven by a storm on the coast below, while menacing this place.

The appearance of the Spanish fleet foreboded evil. The circumstances excited the fears of the Protestant colonists. They inquired the name and objects of the Spanish commander. To the deputation he answered: "I am Melendez of Spain, sent with orders from my king to gibbet and behead all the Protestants in this region. Frenchmen who are Catholics I will spare—every heretic shall die!"

Thus did he announce his mission to be one of blood with unblushing boldness. Melendez now returned to this place, to prepare for, and put it effectually into execution. Here his forces were collected, his plans laid: and from the newly laid foundations of this—the first town within the United States of America—even while they were wet in the holy water of the Mother Church—armed with the blessing of her priesthood, Melendez led a chosen band to the execution of his bloody mission. He marched through the wilderness with eight days' provisions, and reached the forests and hammocks on the banks of the St. John's near to Fort Caroline, where the Protestant colony reposed, unconscious of the evil impending. He now prepared himself and his followers for their work of human butchery, "by kneeling and praying for success."* All was silence, save the calm voice of nature, whose soft whispers were

* Johnson's Life of General Green.

wafted through the branches of the gray old trees and sturdy oaks, that stood round about and cast their protecting shade over the heads of a peaceful colony. These, perhaps, sighed at what they saw, and against which they could not warn. From prayers Melendez rose up to the slaughter. The blood of the mother and of her innocent babe mingled in the same pool! Helpless woman and decrepit age bowed together in death and violence! The citizen and the soldier met the same fate! A scene of carnage and of cruelty was enacted, unparalleled in the annals of human butchery!

Some eighty-six persons, whose only crime was their Calvinism, fell victims to the barbarity of a savage Popish bigot. But few escaped. Of these, such as were afterwards taken were hung on the limbs of the next tree, where their bodies became food to hungry birds of prey; and to mark the spot, Melendez erected a monument of stone, on which he engraved, in extenuation of his crime, "Not as Frenchmen, but as heretics."*

Having executed his avowed mission of death to Protestantism in Florida, he retraced his steps to the place where he had laid out his new town, the work of the erection of which he was prepared to complete on the foundations he had now consecrated with hands reeking in Protestant blood, as well as with holy water. Here

* As there are some slight variations among historians in respect to the order of the events in the destruction and overthrow of the colony on the St. John's and of this massacre, I have inclined to the numerical preponderance of historical proof, inclining to Bancroft, reconciling the several particulars.

“Melendez was hailed as a conqueror by a procession of priests and people who went out to meet him.” “Te Deum was solemnly chanted !”*

But the sacrifice offered could not satiate the thirst for blood which inflamed the desires of this persecutor, whose life had been steeped in atrocities. Perhaps he felt that a life of crime such as his, could have its guilt washed out only in the blood of poor innocents, who presumed to avow their purpose to worship God according to the dictates of their own consciences. The taste of Protestant blood he had just sipped seemed but to quicken his appetite.

“Angry,” says Bancroft, “that any should have escaped, the Spaniards insulted the corpses of the dead with wanton barbarity ;” and having celebrated mass, and reared a cross on the spot, and chosen for the site of a church the ground still smoking with the blood of a peaceful colony, Melendez went in pursuit of the shipwrecked fugitives, who were now the only survivors of the French Protestant settlement in East Florida. They had been cast upon the sands south of this city. In their wandering along the beach, they had reached the inlet of the Matanzas. Here they were found, a company of famished and forlorn men. To secure the destruction of these men more effectually, the cowardly assassin, Melendez, first contrived to obtain their confidence in his humanity, a virtue of which this creature in human shape was utterly incapable.

* Williams.

They surrendered by capitulation, though a few, suspicious of treachery, distrusted the integrity of Melendez, and fled into the interior. The major part being secured, the captives, in successive bands, were ferried over the river and received among the Spaniards. On reaching the opposite shore, each man's hands were pinioned behind him; and thus, like sheep to the slaughter, they were driven toward St. Augustine. But, as the company approached the fort, "a signal was made."* Thereupon, the man in whose perfidious honor and humanity they had confided—(acting, it may be fairly presumed, on the principle that no faith was to be kept with heretics—a principle worthy of the Romish church, and which had been baptized and sanctified in oceans of Protestant blood)—this man, I say, amid a flourish of trumpets and drums, cut the throats of the whole company, not as "Frenchmen, but as heretics."†

Though the government of France looked on this thrilling scene of horror, in the destruction of her own peaceful subjects, unmoved, yet, adds the historian, "history has been more faithful, and has assisted humanity by giving to the crime of Melendez an infamous notoriety."

RETRIBUTION.

The site of the Huguenot colony was named Fort Caroline. De Gourgas was a Roman Catholic and a Frenchman. He had been distinguished in public life, but had retired to the enjoyment of his repose, when, on learning

* Bancroft's Hist. U. S. A.

† Ibid.

the barbarous atrocities with which his countrymen on the St. John's had been sacrificed to Spanish bigotry, he emerged from private life—again buckled on his armor for vengeance. At his own risk, he got up and fitted out an expedition. He sailed from France, with a chosen band of followers, to avenge the blood of his slaughtered countrymen. Between the years 1569 and '74 he reached the coast of Florida—debarked his forces at the mouth of the St. John's—carried several outworks—and finally inclosed the Fort, now occupied by a Spanish colony. He entered it, and the first sight that greeted his eyes, was the horrible vision of the skeleton forms of his murdered countrymen, their bones and sinews dangling from the limbs of the surrounding trees. Here too was the stone set up by Melendez, with its inscription. The bones and relics of the slaughtered Huguenots De Gourgas ordered to be buried. He then fell upon the Spaniards. Hardly one escaped; and their bodies he ordered to be hung in the places where those of his countrymen had been before suspended, and underneath De Gourgas wrote this inscription—“*Not as Spaniards, but as murderers.*” He immediately returned to France.

Thus the light of Protestantism, which had been first kindled by the fugitive Huguenots of France on the coast of Florida, in the southern extreme of these United States, was put out in the blood of those, who, as pioneers, were the torch-bearers of religious liberty, which was not to be again rekindled until it shot up from Puritan altars, and burst forth in the frozen north, where it was cherished and protected by chilling snows and frosts in those wintry

wilds, till it had acquired force and intensity sufficient to spread its beams over the whole land.

Such is the connection of this city and its founders, in its early history, with the early Protestant institutions of the republic ! It can hardly be credible to an American citizen, that there is within the bounds of these United States a nook or corner so dark and blood-stained !

Melendez, for twelve years, presided over the destinies of this town, directing his attention mainly to the subjection, and conversion to papal superstitions, of the aboriginal inhabitants, aided by the Franciscans, an order of monks. Their missions were established throughout the interior. An ancient monkish retreat, occupying the present site of the United States Barracks, was the headquarters of the order in this city. A number of the missionaries, while on their passage from Cuba to this place, were wrecked on the bar at the entrance of this harbor, and in full view of their convent, and, with the crew of the vessel, were drowned.

INCIDENTS IN THE SUBSEQUENT HISTORY.

Some twenty-one years had elapsed since the founding of this city and the massacre of the neighboring Protestant colony, when Drake, as he coasted along the shore, discovered the "Look-out," a tower on the adjacent island. This led him to suspect a settlement inland. He ordered his boats to be lowered and manned, to make a reconnoissance on the shore. He landed on an island. In the exploration he perceived, across the water, a town built of wood. Soon after, a French fifer deserted from the

Spanish forces—crossed the lagoon in a canoe, playing an English air, the march of the Prince of Orange. This circumstance recommended him to the favor of the English admiral—for Drake now sailed as an admiral of the royal navy. The Frenchman described his situation to be that of a captive. He probably told also of the recent massacre, and described its horrors; and was himself, undoubtedly, one of the fugitives from that scene, who had been spared for some reason.

Elizabeth of England was a Protestant queen; Drake, her representative, was a Protestant in his sympathies. Moreover, Spain and England were on terms of hostility at this time. His marine force was disembarked, under the command of Carlisle, his subordinate; the intervening sound was crossed; and, notwithstanding the greatest caution had been observed in all these movements, the reconnoitering officer was discovered by the Spaniards. A cannon was fired, and thereupon they all fled to town. This took place at an outpost. This work was immediately taken possession of by the reconnoitering party under Carlisle. It was a fort built of timber, mounting fourteen pieces of brass cannon. Drake then plundered the garrison of a chest of silver, and next day marched for the town. As he approached, he encountered the Spaniards. An action commenced; but at the first fire of the invading force, the Spaniards fled, and the inhabitants evacuated the town, which fell into the hands of Drake, who burnt and plundered it; and then sailed for England, where he arrived in July of the same year, 1586.*

* Family Library.

Twenty-five years* passed away before any other tragedy was enacted within the precinct of this then new city. But vengeance did not slumber long. The natives of Florida—a brave warlike, and cruel, as well as numerous band of savage men—assaulted, captured, and burned the city to ashes. The details of this terrific scene of savage barbarity, and the immediate causes thereof, we have not at hand.

1665. In a quarter of a century more, Davis, the Bucanier, discovered this Spanish retreat. He entered on a piratical expedition against it; invested it with an armed band of freebooters; captured, and plundered it. The circumstances of this movement, the details of the attack and plunder of the town, are not to be found.

THE BUCANIERS.

The Florida archipelago, and the neighboring keys and islands of the West Indian seas, have been the resort of freebooters from an early period. The security they afforded, as a place of retreat from discovery, gave these points great eminence, as the centre of operations for a large, bold, and ruthless band of sea-rovers. Their piratical expeditions swarmed over the adjacent waters, and desolated the neighboring coasts of the Gulf of Mexico and the Spanish West Indies. This brotherhood of outlaws were termed Bucaniers. They hailed from France, England, and Holland. They led a life of plunder; and reduced piracy to a profession, regulated by its own laws and customs, which had all the force of martial law among themselves.

* Cohen.

The existence of these desperate men as a class was owing to the exclusive and arbitrary measures of the Spanish government, through which, they endeavored to secure and maintain the exclusive control of the commercial resources of the New World.

In war, the Bucaniers preyed on commerce as commissioned privateers ; in peace, they resorted to hunting wild cattle, and contraband trade against the Spanish. Finally, they entered upon a course of open piracy and plunder. They are said to have originated on this wise. Soon after the Spanish conquests on the Main had secured the fertile plains of Mexico and extended over it the Spanish power, the island of Cuba was nearly depopulated by a tide of emigration setting into the newly acquired territory. The emigrants left their cattle behind. These, in course of time, multiplied prodigiously. The hills and valleys of the island of Cuba were at length covered with herds of wild cattle ; and it was soon found profitable to hunt them for their hides and tallow alone. The first who engaged in this business were French. The distinctive term applied to these men, had its origin in their customs. Bucanier is supposed to be a derivative of the Carib word " boucan," by which the Indians designated flesh prepared for food by its being smoked and dried slowly in the sun. The hunters prepared the flesh of the slaughtered cattle for food in this way. From this circumstance, the term " Bucanier " was first applied to the hunters ; and subsequently, it was used to designate all such as followed a contraband trade, or were engaged in a predatory life upon the sea or shore.

The Bucaniers, at first, made the island of Tortuga their head-quarters. But the settlement being obnoxious to the Spaniards, they seized the first opportunity to destroy it. This dispersed the company, who sought other places of refuge ; and from thence they worried the Spanish settlements, actuated by motives of revenge. Several places and Spanish towns were compelled to submit to the degradation of purchasing the forbearance of the Bucaniers, by paying them contributions, equivalent to black-mail levied by the banditti of Scotland.

Being driven from their original retreat on the island of Tortuga, the Bucaniers retired to the Keys. No doubt the inlets and islands of the southern peninsula of Florida attracted their bands. Not only the towns and settlements on the Spanish islands and on the Main became objects of plunder, but the commerce of every nation also.

It is not till within a few years, that the remnants of this desperate class of men, who have long infested the waters in the neighborhood of the West India islands, have been driven from their haunts, and hunted down, by the American Navy. The Bucanier was terrible in his appearance, as well as in his profession.

His dress consisted of a shirt dipped in the blood of cattle—trousers prepared in the same manner—buskins without stockings—a cap with a small front, and a leathern girdle, into which were stuck around his body, knives, sabres and pistols. Such was the filthy and terrific garb of the Bucanier in full costume.

Such was Davis, who laid this city under contribution

some eighty years after it was founded by Melendez. At this period, the Bucaniers seem to have regarded the whole Spanish race as their natural enemies, and their commerce and their cities as lawful objects of plunder.

CAUSES OF BORDER TROUBLES.

At the close of the seventeenth and in the beginning of the eighteen century, the English settlements of Carolina had acquired permanency and importance. But Spain had proclaimed her exclusive right to American possessions. By a permit from the Roman Pontiff, she had already seized and subdued a greater part of the New World, and left the prints of her bloody hand upon the rights and treasures of the aboriginal inhabitants.

In the face of the civilized world, Spain, then one of the richest and most powerful states on earth, having asserted a claim to and planted her foot upon the soil of North America, how could she forego the exclusive control of the same? How could she endure the presence, or divide the occupancy of the soil with a rival state? She had already acquired the proud title in her sovereign, of "Defender of the Faith," for the ardor and fidelity with which she supported the arrogant pretensions of the See of Rome, having given her strength to the extension of its interests, even to the prostitution of her civil power to ecclesiastical domination. How then could Spain consent that the Protestant religion should gain a foothold in North America? Had she not already extinguished it on the coasts of Florida? Were not the English colonies still in their infancy, as well as within

the reach of her arms? It required but a single well directed stroke, and the Anglo-Saxon race and the hated Protestant faith would perish together.

We have glanced at the barbarous scenes with which Spain opened her schemes of colonization in North America. The same malign purposes and bigoted spirit moved all her subsequent counsels, and hung like a dark and portentous cloud over the future peace and prosperity of her border settlements.

In her efforts to make good her pretensions, a series of petty jealousies and strife between the English and Spanish races ensued. Distrust and jealousy were fostered. These feelings led to mutual hostile demonstrations. Mutual depredations were perpetrated; and thus the seeds of open war were sown. The struggle was maintained till English blood and the Protestant faith acquired permanent ascendancy in the Floridas.

EXPEDITION OF GOV. MOORE.

The Spaniards and Indians, stimulated by the bigoted and rapacious spirit of the mother country, perpetrated acts of wanton barbarity on the colonial settlements of Carolina and Georgia. Provoked to retaliation by these depredations, Governor Moore, A. D. 1702, projected an invasion of Florida, by the forces of South Carolina. In the month of September, with an army of twelve hundred men, he embarked on an expedition for the reduction of St. Augustine, which was esteemed the centre of the predatory operations against the English settlers.

Col. Daniel was ordered to scour the country inland,

and penetrate to the city by the route of the St. John's River. An officer of distinguished military skill and enterprise, Col. Daniel, with great promptitude and success, marched through the country, captured and plundered the city, and shut its inhabitants up within the walls of their Castle. Such was the position of affairs when Gov. Moore reached the scene of his military operations before St. Augustine. A regular siege was advised. The Fort was invested. But the artillery of the besieging army was too light, and no impression could be made on the fortified works.

Col. Daniel was despatched to procure guns of a larger caliber and more effective powers. In the meanwhile, a Spanish naval armament made its appearance off the coast. Governor Moore, in a panic, appalled at this demonstration, raised the siege, abandoned his ships and stores, and fled back to Carolina by the nearest inland route.

PALMER'S EXPEDITION.

The original causes of disquietude were in nowise removed or abated. They became, indeed, more and more active and aggravated, till they ripened into further hostile demonstrations.

The Spanish charged the English with intrusion. The grounds of complaint were mutual.

The English, on the other hand, charged the Spaniards with enticing away their colored servants, and with exciting the Indians to murder and depopulate their frontier towns. The Spanish governor not only justified himself

in these things, but immediately fitted out an expedition from Augustine and marched into Georgia, laying waste the country, sparing neither age nor sex.

These provocations occurred twenty years after Gov. Moore had invaded the Floridas.

The tribe of the Yamasee Indians had been made the tools of Spanish barbarity in their recent hostile operations against the English colonies of Georgia and Carolina.

The intrepid Col. Palmer immediately raised a force of militia and friendly Indians, with which he marched into Florida to retaliate the injuries of his countrymen. He pushed at once to the very gates of the city, laying waste nearly every settlement. The citizens fled and entrenched themselves within the city fortifications, leaving the poor natives, their allies, to the mercy of the invaders; and the power of the Yamasee tribe was broken under the walls of the city, being nearly all killed or made prisoners by the English.

All was destroyed but what lay within range and protection of the guns of the Fort.

The Georgians, in their fury, seized on the Papal Church of "*Nostra Seniora de Lachæ*," plundering and burning it to the ground, from which they took the gold and silver ornaments for booty, and also an image baby, which they found in the arms of the image of a woman, the Virgin Mary, with which the church was adorned.

This place of worship occupied a position a little without the city gates. The point of land back from the old steam mill is alleged to have been its site, the ruins of which, it is alleged, are still to be found there.

Palmer, with his Georgians, having taken ample vengeance, and being unable to reduce the city without heavier ordnance than he then had at command, gathered all the booty within his reach, which was considerable, and retired to Georgia, leaving the Spaniards to obtain satisfaction as best they could.

OGLETHORP'S INVASION, A. D. 1740.

During the next fifteen years, no considerable overt act of hostility was perpetrated, though the spirit and embers of war still glowed in the hearts of the border colonists. The Georgians were still plundered of their property. Their negroes were enticed and spirited away into the wilds of Florida; and this was justified by the Governor of St. Augustine, on the pretence that the Spaniards "were bound in conscience to draw to themselves as many negroes as they could, in order to convert them to the faith of the Roman Catholic Church." Moreover, "a plot was discovered, which contemplated the utter extinction of the English settlements. A German Jesuit—one Christian Priben—a resident among the Cherokees, was the master spirit in this conspiracy. He was taken by the English traders. Upon his person was found his private journal, revealing his design to bring about a confederation of all the southern Indians, and to effect a new social and civil organization. He had noted his expectations of assistance in the execution of his original design from the French, and from another nation, whose name was left a blank. Among his papers were found letters for the Florida and Spanish governors, demanding their protection and countenance. Also, there

were found among his papers the plan and regulations for a new town.

Many rights and privileges were enumerated, marriage was abolished, a community of women and all kinds of licentiousness were to be allowed.

In addition, the Spaniards had just made an abortive attempt to dispossess the Georgian colonists of Amelia Island.

At this juncture, Oglethorp appeared on the stage of action. He had been recently appointed to the office of governor of the colony.

The salvation of the English settlements required prompt and vigorous measures.

Oglethorp solicited and secured the co-operation of South Carolina, in a combined effort to insure the safety of the English settlement.

The invasion of Florida, and the reduction of St. Augustine, as the nest where were hatched the broils and perils of a border serife, and from whence swarmed the savage hordes which overran and devastated the land, were determined upon.

South Carolina promptly responded to the call of Oglethorp. Carolina raised a regiment of five hundred men, and equipped one vessel of war, carrying ten carriage guns and sixteen swivels, with a crew of fifty men. Two hundred men enlisted as a volunteer force. In addition, Oglethorp had his own regiment of five hundred men, two troops of Highland and English rangers, and two companies of Highland and English foot." * His

* Stephen's Hist. Geo., art. in Southern Quarterly ; April No. 1848.

plan was to take the city by surprise. This however failed.

With a select force, he entered East Florida, invested and reduced Fort Diego, situated some twenty-five miles north of St. Augustine. Having left here a garrison force, and completed his arrangements, he marched direct for St. Augustine and occupied Fort Mosa. This work he destroyed; and then advanced to reconnoitre the city. The result of the reconnoissance was disheartening. The town was strongly fortified. The Spanish force within the intrenched city and castle, amounted to seven hundred regulars, two troops of horse, with armed negroes, militia, and Indians.*

At the outset an oversight had been committed, in neglecting to blockade the harbor, on account of which, supplies were thrown into the city, and additional means of resistance. Oglethorp, however, soon afterward enforced a blockade. The ships were moored across the entrance of the bar; and lines of investment were drawn around the town on the land. Col. Palmer, with a company of Highlanders and a small force of Indians, occupied the old Fort Mosa, with orders to scour the country. A small battery was planted on Point Quarteles; while Oglethorp with his own regiment erected and occupied field works on the northern extremity of Anastasia Island, opposite the Castle. The ruins of these works are marked by a clump of shrubbery and a slight elevation on the point.

* Spanish accounts say less than this.

The arrangements being perfected, a bombardment of the town and Castle was attempted. Oglethorp opened his batteries with a hot fire of shell and shot, a great number of which were thrown into the town. The fire was returned with spirit from the Castle, and from galleys in the harbor ; but the distance was too great for either party to do much execution. The shallow water of the bar prevented any co-operation of the English naval force with that of the land. The fire of the besieging army at length abated. A counsel of war was held. In the meanwhile a sortie was made by the besieged ; and Col. Palmer, with his entire force, were surprised in sleep, and all cut off at Fort Mosa, except a few who escaped by a small boat, and crossed to Point Quarteles, where the Carolina regiment was stationed. The Indian allies soon grew impatient, and left in disgust. The blockade of the inlet at Matanzas was raised, and provisions and other supplies were thrown into the town, through this approach to the city. The English troops became enfeebled by disease, dispirited, and filled with discontent, and many deserted. The naval force became short of provisions, and the hurricane season was at hand. Oglethorp was taken down with fever, and the flux raged among his troops. The siege was thereupon raised, and the army withdrawn into Georgia. Thus the expedition became abortive, though the face and angles of the Castle, fronting the harbor, bear the mark of Oglethorp's storm of shot and shells to this day.

A counter invasion of Georgia was projected from this city, two years after. But though the preparations were

made on a scale of unusual magnitude, and the expedition was well supported by competent naval power, the Spaniards were whipped and frightened off from the settlements of Georgia. They related, on their return, as an excuse for their disgraceful and cowardly behavior, that, "the deep morasses and thickets were so lined with wild Indians and fierce Highlanders, that the devil could not penetrate to the strong-holds of the Georgians." Retaliation was, of course, the natural result. The very next year, Oglethorp again visited Augustine, captured a fort in the vicinage of the city; but being frustrated in some of his plans, retired again to his province, without further molestation to the enemy. These hostilities and differences continued to distract this city, till A. D. 1763, when the peace of Paris gave the Floridas into possession of the government of Great Britain. For the twenty years that Florida remained in possession of Great Britain, great improvements were made, flourishing settlements begun; and the prosperity which industry and skill insure began to show itself on every side. In 1784, the Floridas were retroceded to Spain. The Anglo-Saxon race forsook their fields and villages, and retired under the shield of British law and the Protestant faith.

MINORCAN POPULATION.

Says the historian, "A military government succeeded, together with a sparse population, who barely subsisted on their pay, who neglected improvements,—who suffered their gardens and fields to grow up with weeds, their fences and houses to rot down, or be burned for fuel."

The Minorcan population, however, it is alleged, were an exception. Their industry furnished fish and vegetables to the market. This is a peculiar people, and they compose a large proportion of the population of the city. The present race were of servile extraction. By the duplicity and avarice of one Turnbull, they were seduced from their homes in the Mediterranean—located at Smyrna—and forced to till the lands of the proprietor, who had brought them into Florida for that purpose. After enduring great privation, toil, and suffering, under the most trying circumstances of a servile state, they revolted in a body, reclaimed their rights, and maintained them under English law, by a decision of the king's court at Augustine, whither they had fled from their oppressor, under the conduct of one of their number, a man by the name of Palbicier. A location was assigned them in the north of this city, which they occupy in the persons of their descendants to this day. Their women are distinguished for their taste, neatness, and industry, a peculiar light olive shade of complexion, and a dark, full eye. The males are less favored, both by nature and habit. They lack enterprise. Most of them are without education. Their canoes, fishing lines, and hunting guns, are their main sources of subsistence. The rising generation is, however, in a state of rapid transition. The spirit of American institutions, and the reflex influence of an association with Anglo-American society, are working an assimilating change in the whole social structure of the native population of this city; the present population of which is estimated at from 1800 to 2000 souls.

From the time of the retrocession of the Floridas, till the disturbances growing out of the late war with England, there was a state of comparative quiet in the border settlements. But ancient jealousies and the seeds of former dissensions, differences of religion, and the remembrance of past injuries, had not been altogether eradicated. Moreover, the occupants of lands on the line between the American and Spanish nations found those within the Spanish domain who strongly sympathized with the free and liberal spirit of American institutions, as seen in contrast with the despotic features of a military government under the control of an intolerant and bigoted hierarchy.

A patriot war ensued.* A neutral territory was erected. Spanish authority was rejected. Augustine was again invaded. But the American government interposed, restored quiet, and immediately entered upon negotiations with the king of Spain for the purchase of the Floridas.

These negotiations were at length crowned with success; and on the 17th of June, 1821, the "stars and stripes" of the United States of America floated from the Castle, and St. Augustine became an Anglo-American town, under the government of the American general, Andrew Jackson.† Protected by the shadow of the

* It is more than probable that the American government connived at, if it did not encourage, these transactions.—EDITOR.

† It is well known that the Spanish governor of West Florida attempted to withhold from the United States the public papers, and

American eagle, for the first time, the genius of the American institutions called together her sons and daughters in the old Government House, for the exercise of a right which had been watered with Protestant blood in the soil of Florida centuries before—"freedom to worship God." On Friday, the 11th of June, 1824, was organized the Presbyterian church. Subsequently, the Protestant and Methodist Episcopal churches were established. Thus Protestant influence and institutions gained a firm foothold in the ancient Spanish capital of East Florida.

It is related,* that immediately on the exchange of flags a strange sight was seen in the city. A Methodist

that Governor Jackson was under the necessity of resorting to compulsory measures to obtain them.

The same disposition was exhibited by the governor of the East. Captain Hanham had been appointed sheriff of East Florida, and was dispatched for St. Augustine, and required to be there in seventeen days. He arrived within the given time, and applied to Governor Coppinger for the public records. The governor declined, and gave him to understand that he should resist his authority. Understanding that a vessel lay in the offing ready to receive the papers and convey them to Cuba, Hanham forced his way into the governor's room. There he found the papers nearly all packed in eleven strong boxes. He seized them all, and delivered them over into the hands of the collector of the United States. It was afterwards found that the papers thus rescued were of the greatest importance to the United States.

These summary proceedings created an excitement at the time, which however soon passed away.

* This was told the author as coming from the lips of the man who was the subject of this anecdote, who still lives.

itinerant was observed, wending his way from street to street and from house to house on a religious mission, distributing Protestant religious books, and otherwise intruding himself among the sons and daughters of the mother church.

The circumstance, so unusual, and the great presumption of the stranger, of course alarmed the Romish ecclesiastical authority. The priest could not brook such intrusion. He went in pursuit of the presumptuous man in black, and when he had overtaken him, menaced him with the indignation of his ghostly power if he did not at once desist.

The itinerant surveyed him for a moment in silence, as if measuring with his eye the capacity of his power, and then, with the most imperturbable coolness, and an impudent though significant movement of the eye, pointed the wrathful shadow of the Pope to the "stars and stripes," which now proudly floated over the battlements of the Castle—when it vanished, and left the Methodist minister to prosecute his favorite work among the people as he listed.

This, undoubtedly, was the first time that prelacy had been taught a lesson of forbearance here, or to consider the nature of the change which had come over the scene of its former undisputed sway, and to understand, that under the flag of the United States of America man was protected in the enjoyment of his high prerogative—"freedom to worship God."

DESTRUCTION OF THE ORANGE GROVES.

Prior to February, 1835, groves of the sweet orange had for many years, and with great care, been brought into a thrifty and productive state. Then St. Augustine was one immense orange orchard, and appeared, says an eye-witness, "like a rustic village, with its white houses peeping from among the clustered boughs and golden fruit of the favorite tree, beneath whose shade the invalid cooled his fevered limbs and imbibed health from the fragrant air." Much attention was given to the rearing of orange orchards, and large investments had been made in planting out nurseries of fruit trees, which, indeed, could hardly supply the demand for the young trees.

The season prior to February, 1835, was very productive. Some of the orange groves paid from *one to three thousand dollars*. I have been informed, that twelve years ago the income to the city was some \$72,000 per annum. Mature, thrifty trees sometimes produced 6000 oranges; and the average product per annum of a single tree was 500 oranges.

In the vigor and thrift of the orange business, the annual export of oranges was between 2 and 3,000,000 per annum from this city:

The trade was brisk, and a source of revenue and profit to the place of great value. In the orange season, the harbor was enlivened with a fleet of fruit vessels, that thronged the city for the purchase and transportation of oranges to the northern market.

But on the night of the fatal month of February, 1835,

a frost cut down the entire species of the orange tribe, some of the trees rivaling in stature the sturdy forest oak. At one fell stroke, the labor and profit of years of toil—the inheritance of many generations—the little all of many families, were swept away! The resources of the city were dried up! Many were hurled in a night from the seat of affluence, into the lap of poverty and distress!

To this day, the city has not recovered from the blight of that dire stroke. Shoots from the withered stocks of the old trees have indeed sprung up, and been struggling for life ever since, but under the pressure of disease; and all efforts to resuscitate the tree have been rendered abortive by the ravages of insignificant animalculæ, which prey on the life and vigor of the young shoots, and perpetuate the influence of the frost of 1835.

TROPICAL FRUIT CULTURE OF EAST FLORIDA.

There are important facts relative to the agricultural products and resources of East Florida, which ought to be better understood by those, who, on account of constitutional delicacy, consumptive habits, or other causes, at the north, are disposed to seek other and more congenial latitudes. On the east coast of South Florida the lands are productive, and healthy in location. On the St. Lucie River and Sound, the banks are high shell bluff, and exceedingly fertile for high lands. Though north of the tropical latitude, yet the *climate is so genial*, that it nourishes with luxuriance, in the open air, most of the fruits of tropical climes. The cocoa, orange, lemon, lime, guava, citron, pine-apple, banana, and other like pro-

ducts, together with the semi-tropical fruits, the grape, fig, olive, &c., and garden vegetables, the cabbage, potato, beet, onion, with various species of the melon kind, grow with great luxuriance. Orange orchards, pine-apple fields, banana and cocoa-nut groves, are now in process of cultivation by settlers, many of whom are from the north, and have begun to clear their lands within the last few years.

Industry and perseverance are the chief investments of capital required, in order to reap ample remuneration. Northern men, with their own hands, are now thus engaged. It is no longer an experiment. On the banks of the Indian River and St. Lucie Sound fruiteries are being raised. Fruit groves and cane fields are being planted, which will probably ere long furnish for northern markets the delicious products of tropical climes, in a more perfect condition and of better quality than can be elsewhere found.

The lands of tropical Florida on the east coast, in the region of the Indian River, appear to be of an older formation, and are on a higher level above the sea, than those in this neighborhood. The landscape is finer. The climate is more salubrious. Its attractions for those who wish to make their own labor their capital, from which they shall be enabled to draw a support for themselves and families, are great. The orange, pine-apple, and sugar lands of South Florida are worthy more attention from agriculturists, capitalists, and emigrants, than they have received; and the day is not far distant, when their rich resources will begin to be developed, and will excite interest.

The orange culture has been proved to be a source of great profit. It will be again, whenever in this country groves can be reared. The culture of the pine-apple will be found to be of equal worth with that of the orange.

The pine is said to mature its fruit from the slips, when they are well set out, in about eighteen months, and their stocks will continue to bear for several years. One acre of land will produce some 40,000 pines, and the sale of this fruit is made in market at say from *ten to eighteen dollars per hundred*.

Moreover, the fruit from the pine plants of South Florida need not be plucked till it has matured on its stock. It will therefore come into market in a more mature condition, and of finer flavor than any that can elsewhere be grown. It will bring the highest market prices; and the fruit of this kind that has already been grown, by competent judges is said to be of the best quality.

The lands which are adapted to this culture are, indeed, of limited extent; but there are sufficient to supply the home market.

These facts, together with the salubrity of the fruit-growing region, must ere long attract attention from the public. Thousands, in that mild and equable climate, might there live and labor, and enjoy a ripe old age, who must soon die, amid the vicissitudes of the climate in the north.

Admitting that the pine-apple, on account of risks in transportation and cost in getting to market, should be worth only about one-half the market price in the field,

yet an acre of thrifty, well cultivated pines will yield from \$1500 to \$2000 per annum. At five cents each, the product of an acre of pine-fruit would be \$2000.

These calculations show the great value of the pine lands and other fruit soil of Tropical Florida. These facts have but to be known, to be understood and appreciated. They indicate the great resources of South Florida, in the soil of its tropical fruit lands, which is a region of country lying some forty miles south of Cape Carnavaral.

CHAPTER III.

ST. AUGUSTINE AS A PLACE OF RESORT FOR INVALIDS.

ADVANTAGES OF CLIMATE.

THIS city enjoys many advantages in respect to climate, which are peculiar. The same may be true of the climate of the Florida peninsula in general. An intelligent correspondent of the *Army and Navy Chronicle*, in an interesting article, thus writes of the climate of Florida :

“Florida, from its position, lying just north of the Tropic of Cancer, and being nearly surrounded by water, would be judged to possess one of the blandest and most equable climates in the world. And such, in fact, for several months in the year, is found to be the case.

“In the interior and upper portions, the variations in the annual temperature are considerable—80 and 90 degrees. The diurnal variations are considerable. On the sea-coast and in the lower part of the territory, where regular trade-winds prevail, the temperature is so much less variable, that the islands about capes Florida and Sable are in this respect unexcelled perhaps by any other region of the globe.”

Dr. Forry,* U. S. A., thus writes of the climate of this region :—“Among the various systems of climate

* Author of a standard work on climate, and of the highest professional authority.

presented in the United States, that of the peninsula of Florida is wholly peculiar. Possessing an insular temperature, not less equable and salubrious in winter than that afforded by the south of Europe, it will be seen that invalids requiring a mild winter residence, have gone to foreign lands in search of what might have been found at home. Florida therefore merits the attention of physicians at the north; for here the pulmonary invalid may exchange for the inclement seasons of the north, or the deteriorated atmosphere of a room to which he may be confined, the mild, equable temperature, the soft, balmy breezes of an evergreen land."

"For many years," says Dr. Wardeman, "afflicted with phthisis, and compelled to pass the last seven winters in the West Indies and the southern parts of Florida, we have been necessarily placed in communication with numerous invalids similarly affected, many of whom were under our professional care; and from personal experience and the observation of others, we have had ample opportunities for comparing the effects of different climates on the disease. Premising that we have passed five winters in Cuba, one at Key West, and one at Enterprise, East Florida. Florida has the advantage over Italy, in having no mountain ranges covered during winter with snows; the cold blasts from the Apennines and the Jura mountains, rendering a large portion of Italy and southern France unfit for invalids unable to bear a sudden and great increase of temperature."

Dr. Bernard Byrne thus writes of the climate of Florida (see the *National Intelligencer* of May 18th, 1843):

“ Taking it the year round, the climate of East Florida is much more agreeable than any other in the United States, or even than that of Italy. In the southern portion of the peninsula frost is never (rarely) felt ; even so far north as the Suwanee River, there are generally but three or four nights in a whole winter that ice as thick as a quarter of a dollar is formed. The winter weather is delightful in East Florida, beyond description. It very much resembles that season which in the Middle States is termed “ Indian Summer ;” except that in Florida the sky is perfectly clear, and the atmosphere more dry and elastic.

We now will consider the climate of St. Augustine in particular. There is circulated a sentiment prejudicial to the virtue of the climate of St. Augustine, as a resort for invalids in search of health. This may be all very natural, when the interest north of this city, served by the traveling public, is considered ; but it is not just. Experience usually contradicts this sentiment. It is encountered under various exaggerated forms of statement, all along the southern inland route. In the face of declarations designed to forestall opinion against the place, however, many have persevered, and found experience the wisest counselor.

Says a correspondent to the Florida Herald, 1848 : “ I have occasionally been in the interior. In every instance, however, I have found the climate of this city preferable on the whole. The same is true of every place I have visited south, if I except the climate of south or tropical Florida, which I believe to be without a parallel.”

These remarks on the nature of the climate, exhibiting its advantages, are founded on the experience and observation of individuals who have thoroughly tested its virtues, and who were capable of forming and of expressing an intelligent opinion—many of these writers being called, in the course of professional duty, to analyze and study the nature and effects of climate.

Let me suggest certain peculiarities, which impart to the climate of St. Augustine peculiar advantages over any interior or more northern locality, and which are properties peculiarly favorable to a restoration of impaired health.

During the winter months, the extremes of temperature, though the transitions are somewhat more sudden, are nevertheless not so great here as in the interior. This peculiarity follows a law of climate, which, both north and south, causes it to be *warmer in the neighborhood of the sea in winter*, than in regions remote therefrom. It is also cooler in summer.

The east winds here are far different from the east winds at the north. Though somewhat raw and gusty, they are nevertheless shorn of their intensity, and greatly modified, in their passage across and along the Gulf stream. They thus lose very much of their asperity, and would hardly be recognized by a New Englander, being usually unattended with rain. In summer, the air is neither so hot nor as sultry as it is inland, where respiration is attended with a suffocating sensation. The atmosphere of the sea-coast is not so highly rarefied. The process of evaporation, which is perpetually going on,

tends to equalize temperature, and so to adapt the atmosphere to the action of the respiratory organs, that one breathes freely and easily. By the same process, the intensity of the heat is greatly abated. The afternoons and evenings are invariably cool and refreshing.

The atmosphere exhilarates. On one's energies and spirits, it acts as a stimulus, so that one does not suffer from lassitude here, as is usual at the north. The nights are refreshing in the hottest season. This remark is true, I believe, only of the atmosphere in the neighborhood of the sea, amid the coast climate. Indeed, the whole body of the atmosphere on the coast is more pure and healthful than in the interior; and is believed also to be medicinal in its effects. The various chemical ingredients of the atmosphere on the coast, are powerful disinfecting agents, which are perpetually elaborated, from the prodigious evaporation and other chemical combinations of the mineral waters of the sea, whose grand elements are *soda* and *chlorine*. These impart to the atmosphere healing power and medicinal virtue. The sea and the sun are laboratories of healthful energy and influence, which are projected into this atmosphere from natural resources, and which are taken into the system by the ordinary process of respiration. For *these reasons*, invalids have often experienced as great, if not greater benefit, from a summer residence here, than from a winter sojourn. Disease, taken in its incipient stages, may be eradicated, under the influence of the climate alone, aided by the "*vis medicatrix naturæ*." Air and exercise are the chief medicines required. -

CLASS OF DISEASES REACHED AND FAVORABLY AFFECTED
BY THIS CLIMATE.

In relation to this interesting point of inquiry, the opinions and reasoning of Dr. Samuel Forry (in the Journal of Medical Science, in the year 1841) are full and explicit. *Bronchitis*.—"The advantage of a winter residence in a more southern latitude, as respects this disease, becomes at once apparent.

"If the invalid can avoid the transition of the seasons, that meteorological condition of the atmosphere which stands first among the causes that induce catarrhal lesions, he will do much towards controlling the malady.

"As regards the change of climate, it will be observed that in the advantages enumerated, reference is made only to *chronic bronchitis*.

"The climate of Florida has been found beneficial in cases of incipient pulmonary consumption, and those threatened with disease from hereditary or acquired indisposition. It is in *chronic bronchial* affections more particularly that it speedily manifests its salutary tendency.

"But there are other forms of disease, in which such a climate as that of East Florida is not unfrequently of decided advantage. To this class belongs *asthma*.

"In chronic disorders of the digestive organs, where no inflammation exists, or structural changes have supervened in viscera important to life, but the indication is merely to remove disease of a functional character, a winter's residence promises great benefit; but exercise in the

open air, aided by a *proper regimen*, are indispensable adjuncts.

“In many of those obscure affections called nervous, unconnected with inflammation, exercise and traveling in this climate, are frequently powerful and efficient remedies.

“*Chronic rheumatism*, though apparently much less under the influence of meteorological causes than pulmonary affections, will be often benefited by a winter residence in Florida. As these cases often resist the best directed efforts of medicines, it is the only remedy which the northern physician can recommend with a reasonable prospect of success.

“When there exists a general delicacy of the constitution in *childhood*, often the rubeola, or scarlatina manifesting itself by symptoms indicative of a scrofulous disposition, a winter residence in a warm climate frequently produces the most salutary effects.

“Another form of disease remains to be alluded to, in which change of climate promises healing power, viz.: *premature decay* of the *constitution*, characterized by general evidence of deteriorated health, whilst some tissue or organ important to life commonly manifests symptoms of abnormal action. This remarkable change occurs without any obvious cause, and is not unappropriately termed in common parlance, ‘a breaking up of the constitution.’ In treating of the climate of Florida, the primary object held in view, is to direct attention to its fitness as a winter residence for northern invalids.

“A comparison with the most favored situation on the continent of Europe and the islands held in the highest estimation for mildness and equability of climate, affords results in no way disparaging. A comparison of the mean temperature of winter and summer, that of the coldest and warmest months and seasons, furnishes results generally in favor of the Peninsula of Florida.

“On the coast of Florida, the average number of fair days, is about 250 ; while in the Northern States, the average number of fair days per annum, is about 120. Though climate is one of the most powerful remedial agents, and one, too, which in many cases will admit no substitute, yet much permanent advantage will not result, either from traveling or change of climate, unless the invalid adheres strictly to such regimen as his case may require.

“The attention of many persons suffering with pulmonary diseases having been directed to the southern section of the United States, as a temporary residence for the benefit of their health, and there being much diversity of sentiment as to the location most proper for attaining this desirable end, I propose to offer to the public some facts derived from personal observation. Having in the early part of last year been the subject of an attack, that threatened a rapid termination in consumption, the unanimous opinions of several of my medical friends concurred with my own judgment, to induce me to avoid the vicissitudes of the approaching winter in our varying climate ; and I felt compelled to make an effort, which to every appearance was to decide the event of my disease.

“St. Augustine in East Florida, was the place to which my views had been directed, and I arrived there soon after the commencement of the present year. A few days’ residence convinced me of the efficacy of the climate in promoting my own health; and from the observations I was continually enabled to make, in reference to the invalids who had resorted there, from motives similar to my own, I became assured of the excellent effects of the climate: and am fully satisfied, that although prudence would have dictated a removal two months earlier in the season, the present great improvement of my health is to be attributed almost wholly to having substituted for the variations of our own latitude, the mildness of that favored region. St. Augustine is the most southern location* *on our* extensive seaboard to which a valetudinarian can resort, with any prospect of obtaining the attentions and comforts requisite for the improvement of health.

“The climate of St. Augustine, seems peculiarly adapted to the improvement of patients with consumptive chronic affections of the lungs, asthma, spitting of blood, rheumatism, and dyspepsia. It is a fact worthy of remark, that though it is universally acknowledged the advanced stages of pulmonary consumption are often beyond the power of medical skill to produce restoration,

* There are now points in South Florida in a tropical climate, where preparations are being made for the accommodation of invalid strangers. The banks of the Indian River, St. Lucia Sound, and the Miami, possess advantages over any other place in this country.

yet most of those who resort to a change of climate for cure, reject the advantages to be derived from the removal, until the disease shall have made such extensive ravages as to render hopeless every prospect of renovation.

“Many cases of this nature I had an opportunity of observing during the last winter; and, in some instances, the patients seemed to have hastened from their homes whilst the last glimmerings of life only remained.

“The benefit of the climate of St. Augustine will be particularly evident in the incipient stages of those affections, for the cure of which it has been celebrated; and those invalids who contemplate a removal thither, ought not to allow the commencement of winter to surprise them whilst preparing for departure.

“The glowing, and even exaggerated reports of this climate, that have been given by some persons of lively imagination, have occasioned disappointment to a few whose expectations had been greatly excited. Nevertheless, I am persuaded, generally, a residence there during the winter season will contribute much to the advantage of every stage of pulmonary affections.” *Extracts from a Circular published in Philadelphia, 1830, by James Cox, M. D.*

TEMPERATURE.

TABLES OF THE COMPARATIVE AND ABSOLUTE TEMPERATURE OF THIS CITY.

TABLE I.

Exhibiting a Comparison between the Mean Temperature of the most favorite Resorts for Health in other Countries and that of St. Augustine—Fahrenheit's Thermometer.

MEAN DIFFERENCE OF THE SUCCESSIVE MONTHS.		MEAN ANNUAL RANGE.	
	deg.		deg.
Pisa,	5.75	Naples,	64
Nice,	4.74	Nice,	60
Rome,	4.39	Rome,	62
Penzance, Eng.,	3.5	Penzance,	49
Madeira,	2.41	Madeira,	—
St. Augustine, Flor.,	3.55	St. Augustine, . .	59

TABLE II.

Exhibition of the Mean Temperature of each Month at St. Augustine, East Florida—Years 1825, 1828, 1830.

	deg.		deg.
January,	62.15	July,	82.36
February,	64.97	August,	82.68
March,	66.53	September,	77.55
April,	68.68	October,	73.61
May,	76.44	November,	67.47
June,	81.12	December,	61.31

TABLE III.

Exhibition of the Mean Annual Monthly Range for the same Years.

Annual range, 59°.

	deg.		deg.
January,	35	July,	14
February,	30	August,	12
March,	25	September,	14
April,	31	October,	22
May,	20	November,	22
June,	17	December,	36

TABLE IV.
TROPICAL FLORIDA.

*Northern Limits of the Tropical Fruit-growing Region—For
Pierce, Indian River Inlet.**

MONTHS.	THERMOME- TER.			Hot- test day.	Cold est day.	WINDS.										WEATHER.				Rain. Inch- es.	No instrument to measure rain.						
	High- est O.	Low- est O.	Mean.			N.	N.W.	N.E.	E.	S.E.	S.	S.W.	W.	Fair.	Cl'dy.	Rain.	S'n'w.										
				d'ys.	d'ys.													d'ys.	d'ys.			d'ys.	d'ys.	d'ys.	d'ys.	d'ys.	d'ys.
1840.				Mean T.	Mean T.																						
April,	86	68	74.07	78	69	8	—	3	4	2	10	2	1	25	1	—	—	—	—	—	—	—	—	—	—	—	—
May,	90	65	76.43	82	70	5	—	3	7	8	2	6	—	26	4	—	—	—	—	—	—	—	—	—	—	—	—
June,	90	70	78.61	82	74	2	—	7	2	9	4	3	—	25	—	—	—	—	—	—	—	—	—	—	—	—	—
July,	88	72	79.61	81+	76+	—	—	1	13	6½	2	8½	—	26	5	—	—	—	—	—	—	—	—	—	—	—	—
August,	88	72	78.95	83	75+	—	—	1½	5½	6	6	1	—	20½	10½	—	—	—	—	—	—	—	—	—	—	—	—
September,	90	72	78.65	82	75+	—	—	13½	9½	6	1	3½	—	19½	10½	—	—	—	—	—	—	—	—	—	—	—	—
October,	80	62	75.88	78	64	½	3½	8	9½	3	3½	1	—	24½	6½	—	—	—	—	—	—	—	—	—	—	—	—
November,	73	44	64.40	70	51+	2	7	8	2	9½	1½	—	—	18	12	—	—	—	—	—	—	—	—	—	—	—	—
December,	72	46	61.51	68	48	—	4	15½	1½	6½	2	—	—	15	16	—	—	—	—	—	—	—	—	—	—	—	—
January,	84	38	66.13	76	47+	½	3½	3	6	14½	—	—	—	24½	6½	—	—	—	—	—	—	—	—	—	—	—	—
February,	82	32	63.18	76	41+	3½	3	4½	4½	13	—	—	—	25½	2½	—	—	—	—	—	—	—	—	—	—	—	—
March,	80	48	67.19	74+	54+	4	4	4½	9	5½	½	—	—	26	5	—	—	—	—	—	—	—	—	—	—	—	—

* The region of fruit of tropical growth is clearly defined by the appearance and change in the vegetable kingdom, especially by the mangrove tree.

The eye will detect the line of demarcation, as one sails along Indian River northward. The Table No. IV. indicates the temperature of the climate where this region begins.

ABSTRACT FOR ONE YEAR.
From Meteorological Reports on file in the Surgeon General's Office.

June 16th, 1848.

ADVANTAGES OF ACCOMMODATION.

The accommodations for invalids, in this city, are comparable with any that can be furnished in this region, and will be ample.

There are four public houses, two of which, in regard to style, convenience, and comfort, will compare well with any like establishments.

The "Magnolia House," erected by B. E. Carr, is a spacious and attractive resort. Its style of architecture is neat; its grounds are laid out with taste; its location is eligible. Its host was trained in one of the best establishments of the city of New-York, and of course understands well how both to *satisfy* and *please* those who make his house the home of their sojourn. The Magnolia House, though recently opened for public accommodation, it has been found necessary considerably to enlarge. This work its enterprising proprietor is now engaged upon. It will be also modified so as to suit the convenience and meet the wants of the public, by affording many comforts and conveniences not generally attached to a hotel. Seventeen additional rooms, with a new and spacious dining hall, are to be added, which in many respects will make it one of the most desirable places of sojourn for families and travelers in this city, as well as for invalids.

The "Planters' Hotel" is a spacious and convenient public house, well adapted to the accommodation of the public. This large establishment is to be opened the ensuing fall, under the supervision of its present proprie-

tor, Mr. Loring. The "Florida House," on the side opposite, is a large, well-kept establishment, belonging to Mr. Cole ; the "City Hotel," under Mr. Bridier, is also open.

There are several neat private residences, where strangers and sojourners can be accommodated, at reasonable prices. The boarding establishment of Mrs. Reid is an attractive establishment, capable of accommodating many persons, both families and single.

The residence of Mrs. Dr. Anderson is conspicuous on the avenue leading over the bridge near the St. Sebastian River. It is built of the native coquina rock, and was embosomed in a grove of young orange trees, of which the decaying stumps and sickly shoots are all that remain, together with the hedge of Spanish bayonet, which inclosed it. These suffice to designate "Markland," though shorn of its glory—which is partially supplied by a grove of olive trees now in bearing.

"Yallaha" is the neat cottage residence of P. B. Dunas. It is the Indian word for orange. Yallaha is situated on the river St. Sebastian, and is distinguished for the beauty and healthfulness of its position, and also for the delicious strawberries which enrich its blushing gardens in the month of March.

It was in orange times the site of a beautiful and extensive grove of trees, variegated with green foliage and golden fruit and fragrant blossoms.

It is the purpose of the proprietor to erect on his grounds commodious boarding establishments.

RECREATION AND AMUSEMENT.

This city contains a small circle of intelligent and cultivated society. It is not as yet deformed with the arts and moral conveniences of more fashionable circles, in the higher walks of life. It needs not the blandishments—it dreads not the encroachments which, if tolerated in higher circles, would dissipate the fictitious colors that glow to deceive around fashionable intercourse. Its very simplicity is at once its greatest charm and surest defence against impertinent intrusion. The city affords comfortable, if not elegant homes, to the invalid sojourner, both in public houses and private families, through which he will have a more or less direct connection with the avenues to the Anglo-American society. Excellent medical aid can here be commanded, from resident members of the profession; and the institutions of religion can be enjoyed under the several forms of the Episcopal, Presbyterian, Methodist, and Roman Catholic churches. The invalid will here find a home in his sojourn, where he will meet with some of the advantages which distinguish the more cultivated circles of northern society.

The sportsman, with his line and gun, can satisfy his largest desires in the way of game and angling. The boatman has a spacious harbor and the broad Atlantic open to him for health and pleasure, though it must be confessed that *good boats* are in great demand without a supply.

The active, agile "*Indian Pony*," is a luxury to

those who seek health in horsemanship. In the neighborhood, on the estate of Capt. Hanham, of the ordnance department, are springs, which are alleged to contain mineral waters ; and to which invalids sometimes ride in a conveyance the proprietor has had fitted up, and runs for that purpose.

And then pleasure excursions over the beach are frequent. A boatman with his crew are secured the day beforehand, a party having been made up for such an expedition.

The boatman and crew are usually negroes. The party having provided themselves with a lunch, apparatus for making coffee, knives and forks, and other necessary and useful articles for an oyster pic-nic, embark in the morning. They wend their way across the harbor, debark, and arrange matters so as that the scattered fragments of the expedition shall be gathered at the proper time and place, to partake of the refreshments, and then disperse,—some for the light-house, and others for the quarry—while the boat's crew are left to collect oysters, and gather fuel for the roast on the beach.

When the repast has been finished, the party return, loaded with specimens of rocks and natural history, fatigued, indeed, but gratified and benefited. This excursion is both pleasant and useful ; and should the resort to this watering place for health increase as it has been doing, there doubtless will be afforded greater facilities for more extended and healthful water excursions : such expeditions, whether for shell or fish, in this climate being healthful and pleasant. Ordinarily, ex-

posure does not induce colds, and may be taken without risk.

The moonlight walks, are truly delightful beyond description. Those who reside at the north, and have never beheld, can have no adequate conception of a moonlight scene on the coast of Florida. A recent writer thus speaks of it: "The nocturnal aspect of the heavens differs from a northern one, in the same manner that two paintings may differ, the warmth and richness of the one contrasting with the coldness and poverty of the other." It is no unusual thing for ladies to appear abroad on the public promenade, in their light, loose, flowing dresses, without shawl or bonnet, with denuded neck and arms, till near midnight, and not suffer the least risk or inconvenience. Nature, in silence, majesty, and beauty, invites her children to enjoy her moonlight luxuries. She fans them with soft and fragrant breezes. She allures them into the open air, and charms them with the gorgeous magnificence of the nocturnal scene, in which every object, earth, sea, and sky, are made to glow in rich and pure effulgence. Who can restrain himself from the enjoyment of health and exercise, amid such attractions? and that, too, without peril from evening dews and tainted atmosphere?

The maiden and her lover, the matron and her spouse, the youth and children, alike participate in the enjoyment of these natural luxuries; and make the welkin ring at midnight often, with the merry peal of joy and

life, or with the notes of music, accompanied with the soft mellifluous strains of the guitar and viol.

There are various customs, relics of Popish superstition and Spanish practice, yet prevalent in the city.

CARNIVAL.

Carnival is here observed, though not with its ancient excess of folly. This is a religious festival, observed in Roman Catholic countries, as a season of feasting, by which another religious festival called Lent is introduced. It is usually celebrated "by feasts, operas, balls, concerts, &c." In this city it is celebrated by masquerade dances by night, idle and frivolous street sport, in processions of vagrant men and boys, disguised in masks and grotesque array by daylight.

A most ridiculous burlesque is exhibited in honor of St. Peter, the fisherman of Galilee, by which his professional skill in the use of the net is attempted to be illustrated. This is the closing farce of the feast of carnival. The description of this, as it passed under the eye of the author at the very last carnival, may suffice to give a stranger some idea of its folly.

As I passed along one of the narrow streets of the city, my attention was arrested by the various exclamations and boisterous cries of a motley crowd of black and white, who thronged the street, occasionally surging to the right hand and left.

I was at first at a loss to account for it. On a nearer approach, I perceived two half-grown men heading a

rabble of boys and others, with the face masked and concealed, and the person attired in a coarse, shabby fisher's dress. Over the shoulder of each was flung a common Spanish net. Whenever a boy black or white came within range of a cast, the net was suddenly spread, and thrown over the lad's head so as to inclose his person. There was seldom more than one throw of the net; and if it were not successful, it was seldom repeated on the same individual. Thus the streets were beset till the farce—the solemn farce—in illustration of the call of Peter to become a “fisher of men” was ended.

SHERIVAREE.

On an evening after the celebration of the nuptials of an inhabitant of the city, who has been before married, and thus emerges from a state of widowhood, the welkin is made to ring with a most discordant concert of voices, horns, tin pans, and other boisterous sounds. It is an excessively annoying exhibition, to say nothing of its ill-manners, and gross violation of the peace and good order of society. The whole city is usually disturbed by such riot and confusion, as in any orderly community would consign the perpetrators to a guard-house, or prison, till they had taken some practical lessons in decency. This is what is here termed Sherivaree. The residence of the newly married pair is beset by the rabble in some cases, till it is bought off with money, or whisky.

There are some other customs and practices growing

out of the foreign extraction of the city, and connected with religious festivals, and which are the relics of the past, that are now passing rapidly away.

FACILITIES OF COMMUNICATION.

There are two routes, by which invalid strangers from the north may reach this city.

The one is direct by sea, from either Charleston or New-York; the other is by the inland steam and stage route. The former is occasional; the latter is always available, though there is some prospect that a direct communication will be opened, and sustained between this city and Charleston ere long.

The voyage from New-York, by sailing or steam-packet, through to Charleston or Savannah, is the most reliable and expeditious. Twice a week, steamboats connect between Savannah and the St. John's River, at Picolata. The distance from Picolata to St. Augustine, is over land, and about eighteen miles. This distance is overcome by stage-coach, and a new and convenient omnibus the present proprietor of the line, Mr. Bridier, has just had completed for that route. Passengers are met by these conveyances, and usually reach St. Augustine by 4 o'clock P. M., and often about noon. There is an inland steam connection between Charleston, S. C., and Savannah, Ga., with which the Florida boats connect twice in a week.

The most expeditious and economical route to Florida is that by which the traveler takes passage direct from New-York to Savannah, where he will be received by

the steamer, with his baggage, and brought into Florida and landed within eighteen miles of St. Augustine; the distance to which, from Savannah, is 218 miles.

The passage from Savannah, especially over the waters of the noble river of the St. John's, is pleasant and instructive. The lover of nature—the curious stranger—may each be gratified. In passing along this route, the traveler will get a “bird's-eye view” of a considerable portion of the southern country, on the seaboard. The plantations—marshes—and peculiar varieties of trees, among which the noted cabbage-tree will be conspicuous—creeks—inlets—and the various specimens of natural history—the alligator—and peculiar species of water-fowl met with—and the various contrasts between northern and southern habits, as presented in agricultural life—will be novelties, more or less interesting and instructive to the curious traveler. Many prejudices will be dissipated—many errors will be corrected—many contrasts will be presented.

SUPPLEMENTARY CHAPTER.

. ROMAN CATHOLIC COMMUNITY.

AT the instigation of lawless and ignorant men, foreign in their extraction—by baptismal vows and fellowship bound to the Church of Rome—all of them her legitimate spiritual offspring and under her maternal supervision, the first edition of this work was suppressed. The scenes, though painful in the extreme, through which the author was called to pass, have made developements of the spirit and influence of Papal institutions on man in the formation of character and of human society, which in every stage of exhibition appeared in such vivid and fearful contrast with the genius of American liberty and law, that the author has deemed it a duty, not only to assert and maintain the freedom of the press by a re-issue of the work, but also to transcribe for the public, and chronicle on the pillars of history, the facts in the case.

Two-thirds of the inhabitants of St. Augustine, in their social, moral and religious, as well as intellectual character, have been nursed and nurtured on the bosom of the Roman Catholic Church; and that character, in all its features and developements, bears the impress of the “Man of Sin”—Popery—which has been stamped under the pressure of many ages.

The developements of Popery, in the condition and character of this people, may be taken as a fair specimen of what it can do for man socially and morally.

The Priesthood are foreigners, of French extraction and importation, and have no proper knowledge of, or sympathy with the spirit and institutions of our Republic.

The people of their charge, in language and habit, and by the vigilance of the Priests, are hermetically sealed against the reach of Protestant influences, except what may be brought to bear by a *reflex*, and not by a *direct movement*.

Indeed, a spiritual embargo is laid on all under Papal influence, enforced by the pains of penance.

To habits of industry and a spirit of enterprise, the presence of Papal institutions and their influence are withering in the extreme. The world is full of contrasts!

England and Spain—the United States and Mexico—St. Augustine and its stirring, busy, thrifty little sister of Jacksonville—each exhibit contrasts tinged with like shades of difference.

INFLUENCE ON THE SABBATH.

At early dawn, the members of the Roman Catholic Church are summoned to Mass. This is the part of holy day which is esteemed most sacred; and this being observed in devoutly kneeling before *an elevated bit of bread*, which in the sacrifice of the mass is presented to the people *as the real body and blood of the Son of God*—many of these worshippers seem to think that they have discharged the debt of religious obligation; and the balance of holy time, they feel at liberty to spend in tippling houses, at the gaming

table, on the hunting ground, and in the cock-pit ; and I have been told that when remonstrated with, they plead the virtue of having observed the service of mass in the morning,—believing the sanctity of this species of *idolatrous worship* exonerates them from blame-worthiness in the subsequent desecration of the Lord's day.

The author, on his return from the house of God, has often been filled with astonishment and dismay at the wanton profanation of holy time, by the boisterous conversation and awful imprecations of half-drunken men at the doors of an open groggery, or, from behind the screen of a gambling room !

The youth and children of the place are now carefully instructed into all the tenets and duties of the Romish Church. But their religion, like the cut of their coats, goes not beyond the merest form ; for the grossest profanity and vicious behaviour, are the earliest and most abounding fruits ! During a particular season of the year the streets are beset with *little boys staggering* under the load of a game cock, as well as half-grown *men* ; and even the Sabbath, is made vocal with bets and banters on the prowess of some favourite hero of the pit ! Such scenes are as common as they are disgusting ; and are sad omens of the moral training and religious condition of the rising generation.

THE AGED MINORCAN.

Not many years since, an aged — it is believed, a pious Minorcan, came in possession of a Bible in the Spanish language.

He belonged to the Romish Church. To him the book

seemed new and strange. He read it with interest, and discovered new mines of truth and duty. During this development of the scene, no ghostly sentry stood on the watch-towers of the Romish Church. Man was then left free to worship God, without the intervention of a priestly shadow. Divested of the misty and chilling atmosphere of Popery, the Roman Catholic Church would soon free itself of the cumbrous load of forms and ceremonies, obsolete rites, and a crushing hierarchy.

The aged Minorcan became deeply interested in the method of pardon disclosed in the Bible. As he lay on his sick and dying bed, wondering at the news of pardon in the Bible—the novelty—the simplicity—the adaptation to his own wants and feelings of "*free forgiveness*"—the deep emotions of his heart were stirred; and with great earnestness he would exclaim—"Oh, for that pardon—that pardon!"*

POWER OF THE PRIESTS.

Many Bibles were distributed. But the scene was soon clouded over with darkness and the power of superstition, by the shadow of the Pope. The priest came. As he stepped in between God and the human soul, the word of God—the precious Bible—in free circulation among his flock, caught his eye and alarmed his fears.

Last mid-summer, a representative of the Am. T. Society visited St. Augustine and let loose the winged mes-

* This narrative is from the lips of an aged, pious, and intelligent female, who was cognizant of the facts.—EDITOR.

sengers of salvation in its midst, which the Press has sent flying through this land.

The little children pursued him in troops through the streets, and with joy received the "pretty books." Very soon, many of these little ones came back in sorrow, and some in tears for more; and in their artlessness, they charged the Priest with having taken their books, which incautiously they had carried with them to the church school.

A pious, intelligent Methodist circuit Preacher — whose benevolence of disposition was equalled only by his self-denial—was, in the course of Providence, next called to act a part in the scene.

He opened a school. Many children from families in the papal community attended on his instructions,—many without cost. Priestcraft achieves its purposes by insidious approaches. It silently throws out emanations of power, which operate in a circle; and like the coils of a slimy, creeping, venomous serpent, twined in the heart of society, it does not become effective till the circle is complete! Then, it withers, or crushes.

The school of the Methodist minister, brought the Bible within reach of those who attended. This new movement of Protestantism, in an interest so vital and perilous to the sway of superstition, roused all the sleeping furies of the "Mother of Harlots." The Priest stood up in ghostly power—uttered the edict; and the school falling under the ban of the Pope, died!

As a scheme, the Papal church, in its organization, is most artfully adapted to wrest power away from the hands of the many and gather it into the hands of the few. In its

system of faith and duty, it was designed insidiously, but practically, to play into the hands of despotism, by *silently slipping the reins of government out of the hands of the people, and dropping them into the hands of the Priest!*

The duty of auricular confession has been fitted as the key-stone in the arch.

By this organic development—"the thoughts and intents of the heart"—"the inner man"—are put into the hands of the Priest; and thus by the Papal machinery, the penitent is effectually placed in the power of the Father Confessor, and at the mercy of Jesuitical art.

And to give the utmost prominence and efficacy to this feature of the system, the sacrament of the Lord's Supper is extolled as an ordinance of saving efficacy, whose virtue can be commanded only through the confessional. To the person who will not confess, it is denied.

Thus, all devout Catholics, at the peril of the soul's salvation, are compelled to *place themselves in the power and at the mercy of the Priest*; for, as a cardinal point, the chief benefit of religion is made to hinge on the faithful discharge of duty at the confessional. Through this device, the Priest gets possession—spiritual possession of the man, woman, and child; and it is the corner-stone in the superstructure of religious despotism, which the Romish Hierarchy has reared upon the rights, privileges, and virtue of man!

By the artifice of the confessional, he who bows at the shrine of Popery, ere he is aware of it, finds himself in the hands of the Priest, and so involved in the meshes of the net, that his interest, his personal safety, lies in the path of passive submission and obedience.

BIBLE SUPPRESSED.

This scheme was moved and its power was applied to rid the Roman Catholic community of the Bible, as well as of religious books and a protestant school.

When the Bibles were taken away, many, it is said, concealed the book, and perused it when no eye but the eye of him "who seeth in secret" looked in on the transaction; but the aged Minorcan, I am told, utterly refused to part with the book of God, "*which spake to him of pardon, instead of absolution.*"

DEVELOPMENTS OF HOSTILE FEELING.

Three years since, a clergyman was invited to take the pastoral charge of the Presbyterian Church in St. Augustine. On his arrival, he found himself called to labour where the greater portion of the community were of foreign extraction and of papal sympathies—a priest-ridden and superstitious people. There was much disquietude on the surface of religious society, developing a deep under-current of opposition to the existence, and jealousy of the success of Protestant interests and institutions,—which like those heavy swells that occasionally heave the bosom of the ocean in the midst of a calm, indicative of the raging of a distant storm—broke at different points.

At this time, the Episcopal Church had a Rector; and Protestant influence seemed to concentrate and revive under his labors. This circumstance probably drew upon that Church and its pastor, the masked batteries of Romish pre-

judice and power. At any rate, the differences of faith and feeling were developed in a bitter controversy.

Consequent upon the suppression of his school, a correspondence ensued between the representative of the Pope on the one hand, and the Methodist minister on the other. But the Holy Father, not relishing the homely truths and unsightly facts that were dug up out of the "Mystery of Iniquity," and exposed to the light of day, cut short the epistolary web, and extricated himself from its toils, by a distinct intimation, that the safety of the poor Methodist itinerant required that the correspondence should cease; lest, if he should happen to transcend the bounds of prudence, *there lay perilous contingencies*, which in a land of law and order where freedom reigned to think and speak as truth and duty might dictate, one would not suspect.

* "Learn once for all," said the crafty Priest, "if you are misinformed, *you must be prudent!*" * * * "I have yet to learn," replied the Methodist minister, "*that in America a man cannot express liberty of opinion without suffering in the flesh on account of it;*"†—and to this reply no answer was returned:—the Priest thereby tacitly consenting to the impression left on the mind of his correspondent, that if he continued thus freely to express his views of Popery, he would do it at the risk of his safety!

The purport of the significant hint above alluded to, had on a previous occasion been given to another person, when,—(speaking of a former minister, who had been somewhat bold in his denunciation of the "Son of Perdition" in that

* This Letter the Editor saw and read.

† Letter of Rev. D. L. White, Nov. 16, 1848.—Extract.

place), — this same Priest remarked, * “that he should be prudent;” — and added, — “*for I have only to crook my little finger, and that Church will go down.*” — thus giving the import and extent of his idea of the word “*prudent*,” as applied to freedom of speech with Protestant ministers!

These things passing under the observation of the minister of the Presbyterian Church, admonished him that he stood on hollow ground, where Papal wrath rolled beneath; and that its fires did not burn the less fiercely because they were concealed!

He therefore confined himself to the circuit of his own fold, and studiously avoided whatever might bring him unnecessarily in collision with Papal interests. A large and interesting collection of colored servants were gathered; from among whom hopeful efforts were put forth, to pick up many jewels for the “crown of his rejoicing.” The interests of Protestantism in the place began to revive and strengthen. These circumstances were noted, and finally drew upon the Presbyterian Church the whole battery of Priestly art.

One member immediately fell a victim, and was *re-baptized* into the Church of Rome. And then, a picture — coarse, but exciting and horrible — descriptive of hell and heretics, — the Popes and the faithful — ornamented with cuts of capering devils pitching over the roasting bodies of the damned — was found to have been secretly put in circulation among those colored people who were in attendance on Protestant meetings. The plot deepened. A train of operations was laid in a series of artful movements under the

* Letter of Rev. D. L. White, Nov. 16, 1848.—Extract.

form of a *treaty claim*, which were so directed, as not only to secure from government the means of creating a religious moneyed aristocracy in the ancient capital of East Florida that would overshadow and embarrass Protestant influence and institutions there, but, by the same move, to secure possession of the *site of the Episcopal Church* in the place, with the intent, probably, of reaching and crushing this development of Protestantism by *turning Episcopalians out of doors*, or compelling them to eke out an existence at the mercy of a "*Father in God*,"*—who, instead of being a nursing Father to the Church, had turned to nursing a fat and lusty claim at the crib of government!

ROMAN CATHOLIC CLAIM.

This claim, asking for thousands of dollars, has been got up, and the ghost of the treaty of transfer by which the Floridas became the property of the United States, has been raised to force it through the forms of law. The claim is put in on the ground of "*something* of which the sovereign divested himself in favour of the Church, but vested in the person of the Bishop, as a corporation sole of his diocess,—the members of the Church being regarded as orphans, and the Bishop as their trustee."† This "*something*" his Catholic Majesty of Spain turned over as his property into the hands of the government of the United States; and it is now made the basis of the claim in question!

* Arrogant self-applied title of the Vicar General, in Mr. White's Letter.

† Madeoré's Letter to Mr. Robert Butler.

Such is the alleged foundation of this religious financial operation.

The claim alluded to, demands more than a passing notice. Ever since the matter was brought before government, "a *Vicar General*" has been, and is still, at the seat of government. More than a quarter of a century has elapsed — witnesses, are dead, or scattered — facts and circumstances are obscured and buried in oblivion — and, at this peculiarly fortunate juncture, the claim is brought into life,—pushed upon the government of a Protestant Republic by a *Church, whose early founders and members washed the soil of this republic in the warm blood of men, women and children, who first attempted to establish on that soil the principles which have grown up and developed the form of its government!* But what gave the hint of raising money in this way? The records of government will show that *thousands of dollars* have been paid on claims growing out of this same clause, which may emphatically be termed the sponging clause in that treaty. It is not to be supposed, that in all cases government, in the satisfaction of these claims, *has been sponged*—though these foreign demands have generally been met, while government has hitherto turned a deaf ear to native-born citizens who have lost their all in the late savage war.

Private claimants have managed to get money of government with so much facility, that the raising of the ghost of this treaty for the presentation and prosecution of a claim, as a financiering manœuvre, may be regarded in the light of a *means of livelihood, and as one of the readiest methods of gain!*

This business may indeed be lucrative, if not honest; and

while it was driven to serve private interests, it was tolerable. But when public bodies—religious organizations—a *hierarchy*, encouraged it may be, by the success of private claimants under this treaty, seeks to “pull the wool” over the eyes of government and pocket the public money, it is time the public should look to the matter.

It were to be expected, that a Jesuit, schooled in trickery as the trade of his religious craft, would appreciate the advantages of government bounty,—especially if his hand has long been itching to wield the power of the “Almighty dollar,” which the spirit of our free institutions, American law and the adroitness of a board of trustees, has put beyond his reach, by making him dependent on his own congregation for support.

But, the “Holy Father,” is fully aware of the perils which beset the issues of this claim from this source. Therefore, he has put it in on the ground of “something” granted by the sovereign power to the church, “divesting itself of that property and vesting it in the person of the Bishop as corporation sole for his diocese:”—the members of the church being regarded as “*orphans*,” and the Bishop as their “*trustee*.” Such is the canon law.*

Hence, the claim is preferred in the name and by virtue of the rights of his “orphan” people, by the Priest who fills the place of Bishop, but, for the Holy Father’s use as their “trustee:”—*the possession of the church being nominal, while that of the priest is virtual*. What influence these circumstances

* Madeor’s Attack on Butler, p. 3.

have had in the conjuring up of this claim of the Roman Catholic Church against government, time will determine. As to the merits of the claim itself, it is for others to decide. There are circumstances which invest it with shadows of doubt.

A petition is presented to government alleging certain facts as the grounds on which the prayer shall be heard. But these facts are either so meagre, or irrelevant, or obviously unreliable, that a long comment must needs be appended to the petition, to put the facts *into such shape and place, that they may tell just what is desired* ;* and circumstances are so controlled and directed, as to make *sure the success of the claim, whether its justice is made obvious or no* ! Nothing escapes the lynx-eyed Priest. If government instructs one of its own officers—one who received the property in question and is cognizant of the facts—who is an intelligent and competent witness—to give his opinion *on the merits of the claim*,” because he is honest and dares to speak the truth, he is publicly assailed in a pamphlet made up of a tissue of facts and fiction, in the barbarous English of a Foreign Priest ! He is made a public example of, doubtless, that others may profit thereby ; and if they have any *knowledge bearing against this claim and not coincident with the purposes* of the Ghostly Father in its prosecution, that they may learn to be silent ! Are American citizens thus to have one of their dearest birth-rights, freedom of *speech*, trampled upon ? Are government instructions to be obeyed at the peril of a shower of Popish

* Appendix to the petition of Madeoré and others, on file in the archives of government.

insult on American soil? * An officer to examine into and arbitrate upon this claim was to be selected. The main land of the State of Florida — the adjoining and intelligent State of Georgia, did not furnish *the man qualified for this work*. Key-West, a little island—near to Cuba indeed,—but remote from, and difficult of access to the city of St. Augustine, *had just the man*,—upright and skilful, no doubt;—but, was there no eye to the *peculiar circumstance*, that the *relationship and sympathies of the gentleman and his family* were with the interests of the Roman Catholic Church? Does nothing like *contrivance* mark the features of this movement? Is there nothing Jesuitical about it? No distrust, of an impartial, disinterested decision? Do not these circumstances, on the presumption that the priest managing the claim, controlled them by his own hand, or through others, imply, a *consciousness of weakness*—a lack of confidence in the grounds on which the claim is based? Weight of evidence is the shield of justice,—her foothold on reason and conscience, is integrity.

Are American citizens to be trampled on — their rights wrested away — and government instructions to be obeyed at such risk? Tell it not at Rome! Publish it not in the streets of Madrid—nor in the halls of the Inquisition!

American Freeman — has it come to this at last, that a native-born citizen must use the freedom of speech, and the freedom of the press, at the peril of his life and reputation?

Protestant Freeman: — Methodists, Baptists, Episcopalians, Presbyterians, Congregationalists, freeman of America

* See Madeoré's pamphlet, entitled *Friendly Advice to Mr. Robert Butler, Surveyor General*.

—freemen of Florida, look well to your privileges, be jealous of your rights and watch those, who, to secure the suffrages of the papal interest in this land, bow and cringe and fawn before the shadow of the Pope!

This is part and parcel of a plan, which it is believed is laid for the suppression of Protestant institutions and influences in East Florida, as developed in other facts; and the author feels bound to give it a place in history. Others may take a different view. Let the facts decide.

ORIGIN OF THE SUPPRESSED BOOK.

While this claim was emerging into light, a little book, entitled "Sketches of St. Augustine, with a view of its history and advantages as a place of resort for invalids," also appeared.

The origin of this book was on this wise. The business of the place having greatly declined,—without resources,—its prosperity departed,—St. Augustine had long worn a woe-begone and languishing air. Gaunt penury came like an armed man upon the place, stalked through its streets, and stood shaking his thin and haggard visage in at the doors. Something must be done for it. Encouraged by the increasing patronage of the travelling public, some enterprising citizens, at great risk and cost, had undertaken to provide better accommodations and greater comfort for the public and invalid sojourner.

To spread a knowledge of these things and create for the place some interest abroad, that those who had money to spend for health or pleasure might give a tithe of their patronage, it was proposed to give the public a sketch of the

city and of its history. A merchant of the place who had made large investments in a public house, proposed to publish on his own account a work, "*which should be a sketch of the history of the place.*" The Pastor of the Presbyterian Church compiled the material and undertook the literary labor—for *which he did not receive a farthing.* The book was published. The proofs came on—were open to public inspection, favourably noticed and copiously extracted from by the city press. Subsequently, the principal part of the first edition arrived for sale and circulation. It was Saturday the 21st October, 1848.

THE MOB.

As the day closed, the clergyman left his study and walked abroad for exercise. On his return homeward, his wife approached him with a hurried pace — pale and trembling. She drew from her pocket an *anonymous* note, written in a disguised hand, warning her husband against violence that would "inevitably" be attempted that night! This note was placed in the hands of friends.

Sabbath morning dawned. No assault was made on Saturday night; but it has since been ascertained — (some of the individuals are known) — that a gang of desperados, blackened and disguised as negroes, and armed, — came to assault his house, and take him *from his bed and fling his body into the sea!* It is supposed they were deterred, on learning the fact that a friend had been seen to *enter his house* for a defence; and it is said, that one or two heroic females of Minorcan descent, at midnight, went out and interceded, to divert them from their purpose.

Sabbath morning dawned. Unwonted quiet reigned—and yet there were significant symptoms of evil. A servant, who had gone out, was secretly called aside, and asked by a colored man belonging to a Minorcan family, “*if any body came to kill the minister last night!*”

There was meaning in the manner in which the inquiry was put — there was greater meaning in the inquiry itself. The boy was alarmed, — and came home and told the circumstance.

The Pastor, with his family, visited the house of God, and ministered as usual to his flock. On Sabbath evening, he met his people in the house of prayer.

The services of the evening were concluded. The congregation began to disperse, when a young man, who had gone out in advance of the others, returned in haste, — whispered to one of the elders, — who immediately advised his minister, that a riotous assemblage had gathered at the door with intentions of violence to his person! In the midst of his retiring people, he passed through the mob; and soon as it was perceived that he had escaped, the rioters pursued and pressed upon him; and he turned aside into the house of a friend, to avoid a collision.

In the meanwhile, many of the Anglo-American citizens, (who had previously learned of the intended violence and gone to his house for his protection) — overtook the rioters and overawed them, so that no violence was attempted on the house.

We here had an interview with one or two of the rioters; and ascertained that the mob was made up of *foreigners by descent*, — *Greaco-Minorcan in origin*, — and *Roman Catholic by education, baptism, and church relationship!*

INCIDENTS OF THE OUTRAGE.

On this interview, to his sorrow and surprise, it was further ascertained, that among other things, an interpretation had been put on some expressions in the book, designed to exasperate the lawless and ignorant of a portion of the inhabitants of the place, whose ancestry had been vassals of, and reduced to, and held in servitude, by a Dr. Turnbull :— who, though generally an orderly and quiet people, are easily made the tools of the designing and evil disposed ; because, not well understanding the English language, they are easily imposed on.

A copy of the book was procured, and everything objectionable read — when the eldest of the two men exclaimed, — “ *Why I have neither read nor seen it before — but was told, it was so and so* ” — i. e. written against his people, calling them slaves ! He seemed surprised. It was now apparent, that the violence of this people had been excited by false impressions, which had been insinuated into their minds. To disabuse their minds, allay the excitement, and to correct any mistake, and rectify whatever might be erroneous, the author requested an interview with some of their number at his own house, on the morrow.

The mob dispersed for the night. But on Monday, the whole town was in an uproar. The fever of excitement had been stimulated tenfold. The most violent demonstrations, in barbarous threats and savage disposition, were made. The scene at the house of the minister was trying in the extreme, in which his wife and unoffending babes, overcome with terror, were chief actors, — clinging to the

husband and father for protection, and yet, with tears, beseeching him to fly ; — and at the same time, a member of his church — a *lone woman* — *just escaped from the brutal assaults of a bigoted papist, for daring to lift her voice in her pastor's behalf*, came trembling and weeping, to warn him of his danger !

No pen can describe the scene. The meeting on Monday, however, revealed what had begun to be suspected, viz.: *that the causes of complaint alleged were not real, but mere subterfuges, under which ulterior designs were prosecuted* ! An infernal spirit seemed to be riding on the storm ! Aware of the false impressions as to the nature and contents of the book that had been made to betray the ignorant and lawless of the place into acts of violence, and believing it to have been done for wicked purposes according to a preconceived plan, an address was prepared and sent to the people, designed to meet what the author conceived to be the most objectionable feature, and to correct the false impressions. But, his address fell into the hands of some of them, and, *that was suppressed* :—*was suffered, neither to be read or published* ; and the author was cut off from all communication with the malcontents !

SUPPRESSED PAPER.

To the Inhabitants of this City : —

Fellow-Citizens, — By an anonymous note on Saturday evening, and to-day, by several whom I met at my house, to my surprise and sorrow, I learn that much excitement prevails (among other things,) on account of an expression,

alleged to be historically incorrect, made use of in a work entitled "Sketches of St. Augustine," of which I am the author.

This work was written to serve the interests of your city, by *making it attractive as a place of public resort for invalids*, and by furnishing such *authentic information*, as *would interest the public*, and give an idea of the city and its history.

The unfortunate expression, is the term "*servile*," as applied to the descent of a large class of our citizens, among whom, I recognize personal friends and neighbors.

The use of this term, in the connexion alluded to, was founded on *the explicit declarations of history, which, for the last ten years at least has circulated in this community uncontradicted*. The declarations are as follows, viz.:—"Turnbull, however, did not fulfil his agreement with these people. He selected a few Italians, and made them overseers and drivers. The rest, men, women, and children, were reduced to the most *abject slavery*. In this *state of slavery* was this people kept for nine years. On the most trifling occasions, they were beaten excessively; and the negroes were usually chosen as the instruments of diabolical cruelty. They were assisted in their task by their *fellow slaves*," &c.*

This was the only public and authentic record, within my reach and knowledge. I forebore to make use of the above expressions *out of regard to the feelings of the descendants of these people*, and chose the softest term capable of conveying in *its full extent the historic idea in the briefest manner*. The term was not used in any opprobrious, or

* Williams' Hist., pp. 189—190.

bad sense; and though it may be construed to such a use and application, it was not so intended: the only idea, (and one which Webster has given it) intended by the author, was that the *ancestors* of this people were held in a *state of subjection*; and lest any misapprehension should arise, the author went on immediately to shew that the people had been made the victims of avarice and cruelty, and their subjection was forced.

Indeed, it was in my heart to exhibit the character of this people in a favorable light, so far as the resolution, moral courage and manly qualities of those were concerned in reclaiming their rights and privileges, who revolted; and I think the paragraph fairly interpreted, will have a favourable impression on all who may read *with candor*.

But alas! the best intentions often fail! To suit the purposes of the evil disposed, the best of motives may be distorted! Another interpretation has been put on my words—words uttered in kindness—words uttered in behalf of the interests of your city, and to secure for the good of all, what all esteem a public benefit—the *patronage of those who have money to spend abroad* for health or pleasure; and this I have done, I have reason to believe, at the peril of my personal safety, on account of false interpretations and wicked insinuations.

I am disposed to see justice done you at the hands of history; and that you shall be vindicated from the statements already set forth as authentic history, I am about to take measures to secure correct information, which shall be published.* I desire that the interests of truth and justice only

* The author did make examination, but could find nothing bearing on the question at issue further than a statement that the

shall be served by what I may do — by these I shall stand. It cannot be expected that any man will peril his own, to serve the interests of others ; and my thanks and gratitude are due to all who have stood forth as the friends of law and order. They have *saved the reputation*, and will greatly serve the interests of their city, by securing public confidence in its character for peace and order.

I am an American citizen, I stand on American soil, under the wing of her protecting laws and constitution. I know no sectional, but *my country's weal*—"Whose very dust and stones are more precious," than the pearls of all lands besides ! Her citizens are my pride and boast, as the pillars of her institutions. The only privilege I ask, is the rights of a citizen, guarantied by my country, and put within my reach by the constitution and laws of my adopted state—I shun no responsibilities, imposed by law and justice, or by the decisions of the tribunal of historic truth. I understand some expression is desired from me, by some in the community; these statements I make in reply, as an act of justice, which, under the circumstances, I deem due to those of our citizens who have felt wounded in their reputation, and to myself.

Yours respectfully,

R. K. SEWALL.

Moreover, to save the book, and satisfy the complaining —(for it now began to appear, that the destruction, or suppression of the book, was the object of pursuit)—the author proposed to obliterate what was complained of, and insert

Minorcans whom Turnbull brought into this country, were brought "as vassals."

other authentic matter on the responsibility of those furnishing it.

His intentions having been sincere and benevolent, whatever was honest, honorable and just, he proposed to do, for the sake of peace, — and for the time it promised success. But the promise was fallacious. The surface only, and not the seat of the storm had been reached. Whatever else, the spirit behind the scene could not be conciliated, and the book survive!

The object of the excitement had not been attained. Therefore, the hand unseen pulled the wires of discord. Influences were combined and so directed that the proprietor and publisher of this book felt constrained to put all the copies within his controul, into the possession of the malcontents, and yield to their wishes in withdrawing the work from circulation — *the utter suppression of the work being now the obvious purpose of every turn in the excitement, rather than the correction of history, or the rescue of a reputation from ignoble origin which had been suffered for years to languish before the eyes of this people, under the naked facts of history*—and to close the disgraceful farce, the only press of the little city was muzzled and instructed to be silent, lest the rumor of a cowardly and brutal assault upon an unarmed and defenceless Minister of the Gospel, might injure the place.

The author remained till the storm of excitement had overblown. In the calm that followed, things occasionally came to the surface, indicating that treachery goaded by the disappointment of a first attempt might *accomplish in secret*, with the dagger of an assassin, what it was not expedient by public violence to do. It came to his knowledge, in a way

which afforded to his mind proof of its correctness, that, preparatory to the riotous movement of Sunday night, *the hours of holy time had been spent in splitting up the light wood-faggots and preparing matches to burn the author* and his book on the common — he having been selected as the subject of popish “*auto da fe*” for the Republic of the United States of America in the nineteenth century. His friends deemed it prudent that it should not be publicly known when he would leave. Therefore, meeting a few of his people in an upper room on the eve of his departure, he bade them farewell. Those who furnished him the facts to be laid before Presbytery, besought that their names might not be revealed from motives of prudence.

CAUSES OF THE OUTRAGE.

In searching for the real causes of this outrage, no one who has watched the developments of the spirit and temper of Popery, on reading the work entitled “*Sketches of St. Augustine*,” will be at a loss to discover. They could not have existed in the historical details of the book, merely; for there were other books circulated in the city (one, published by a former resident) containing many, if not all the facts expressed in language more offensive. William’s History was published and put in circulation there. *Nobody mobed the author, no one complained of the book.*

Was not this the offence — *that a Protestant Clergyman had presumed to rewrite history and speak of the “man of sin,” in the place where his followers had the power?* Nobody mobed — nobody sought the life of the gentleman for whom the book was written, and who published it *for his*

own and the public's good. It was the author's crime, that he was a Presbyterian minister, — a hated heretic. The juncture at which the book appeared must not be overlooked. The alleged cause of complaint, it is obvious, was not the objectionable feature of the book, else, the removal of that cause, and the correction of history in the particular complained of, would have been satisfactory. We must dig under the surface and it will be discovered in the fact, that this book contained a clear and terrible exhibit of the spirit of Popery in a historic scene of bloody atrocities, the *effect of which, though undesigned, might be prejudicial to the issue of the claim pending the action of government.* The truths it told, could not be met before the public—they must therefore, be *suppressed!* Hence, when it was found that the author's person was beyond their reach, in every development of the scene of outrage described from its inception to its close, *the suppression of the book was the object pursued*, with a cool and deliberate purpose, which no art could divert; and to achieve this end, it would seem that an occasion offering it was seized and made use of to create a false impression on the minds of the ignorant and of the lawless, by insidious and artful representations of the most exciting nature, exactly suited to the end in view; for, to their praise be it said, that during the trying and disgraceful outrage which ended in the suppression of the truth of history, some of Minorcan descent, and others of Castilian origin, conducted themselves in a manner which afforded evidence that high-minded and intelligent views enabled them to live above the contracted circle, where ignorance, barbarism and prejudice reign. The lawless, the ignorant, the cowardly, filled the ranks of the mob; and they are not to

be taken as a fair specimen of the state of society in the place — not even as a standard of the character of those of foreign stock, who are the brightest ornaments in the Roman Catholic Church.

DISPOSITION TO VIOLENCE IN PAPAL COMMUNITIES.

But, every church is justly held responsible for the conduct of those who repose on her bosom and are cherished as her children. The professing members — the communicants of a church,—are the exponents of the spirit and influence of the maternal heart and head.

In every age, violence has been the rod of popish correction. One of the most efficient engines of power and vengeance wielded by the Romish hierarchy, has been,—not the sword of the spirit, “the word of God,” but the sword of the “secular arm”—the violence of the mob.

And how is it to be accounted for? In the fact, that the great feature of the papal scheme, is its perfect adaptation in all the principles of its organization, to *wrest away power from the many and concentrate it in the hands of the few*,—to break down in man his self-government, and substitute the government of the priest.

By an artful arrangement, the Priest is made to stand in the place of God, to man — and holding a position between man and his Maker “the representative of the Pope sitteth in the temple of God, shewing himself that he is God” and as a natural consequence *man is moved by the fear of the Priest, more than by the fear of God!*

In this machinery of the Papal scheme, lies the hidden

spring of violence and outrage, which, in Papal history has opened so much both of comedy and tragedy.

The freedom of the press has ever been obnoxious to the spirit of that liberty which animates the Roman Catholic Church; as much so, as "freedom to worship God."

What that spirit was in 1565, the massacre of the fugitive Huguenots, who reared the standard of Civil and Religious Liberty on the coasts of Florida, has shewn.

In 1833, a development of the same spirit was made in a Bull of Pope Gregory. Is not the liberty of the press therein anathematized? Is it not denounced — "*as that worst and never sufficiently to be execrated and detested liberty of the press?*"* Such is the language of the "*infallible*" head of the Roman Catholic Church; and no doubt, it is the true feeling of the mighty heart of that festering body — that revolting carcass of power and priest-craft — toward the freedom of the press in this country.

The same spirit—a true child of the "mother of harlots" begot the Lord's day mob of St. Augustine, on the night of the 22d of October, 1848.

By this spirit, Popery has ever wrought whenever the object to be accomplished, or the plan of its achievement, would incur public reprobation,—converting the ignorant, the lawless, the mob, into the willing tools of crafty Priests and daring Jesuits. Such is the spirit of Popery in every age—the spirit of that liberty in the Roman Catholic Church, illustrated by the facts of history, which is publicly extolled by the representatives of the Pope, "*that was and is, but is not!*"

* Dowling's Hist. Romanism, p. 629.

In conclusion, I must express the conviction that a deep game is being played to effect the suppression of Protestant influence and institutions in East Florida and Southern Georgia ; and that the money to do it with, is to be gotten out of the treasury of our government.

The jeopardy in which the author's life was placed and the suppression of his book, are only moves in that game, of which the quarrel with the Episcopal Church—the menaces of violence against the Methodist Minister—the Popish picture and accompanying Jesuitical tricks—the plan to “raise the wind” by pulling at the pocket nerves of government till its treasury furnishes the means of founding a convent, or rearing a monastery—all are the incipient developments. They are but parts of one great whole—the concluding act of which remains to be executed, exhibiting a spirit in American Popery, which stands out in bold but vivid contrast with the principles embodied in the government of this Republic.

CONCLUSION.

By the workings of this spirit, the author has been constrained to separate from his people, of whom he now would take an affectionate farewell.

ADDRESS.

To the Elders and Brethren of the First Presbyterian Church of St. Augustine, East Florida.

MY BELOVED PEOPLE—

The time has at length come, when I am called upon to perform a duty which, considering the solemn, responsible,

and tender relation I have sustained to you as your religious teacher, it would have afforded me a sad consolation to have discharged in the sacred place where we have so often met and taken sweet counsel together.

But God has ordered it otherwise. I submit, begging you to receive my last counsel—my warm sympathies and prayers for your peace and prosperity, while I bid you farewell.

My heart is full. Often, since I met for the last time, *some of you in that upper room on the eve of my departure, and as we separated, saw the unbidden tear*, has my heart filled to overflowing; and now, my pen reluctantly gives utterance to the emotions with which it swells.

My affections have gradually and insensibly been twining about the little vine, of which you are the branches, till my heart has become bound to it, with a strength I did not appreciate; and now, I find it like tearing myself away.

You will spare me the recital of the causes of our sudden and unexpected separation, growing out of the trying and disgraceful transactions, with which you all are familiar. Suffice it to say, the best feelings of my heart have been outraged—its most generous impulses stayed, by the hand of violence!

I cannot live in peace and safety with my family in your city. The feelings of lawless and desperate men; the petty annoyances and insults offered to my family, especially to my children, anterior to the public outrage on myself, and before the existence of any ostensible occasion therefor, have long disquieted me.

My little son has been assailed in the public streets, with the most diabolical menaces and language, accompanied with the brandishing of an open knife, on his way from

school; my little daughter has so often been insulted, not by children alone, but by grown up women, who could not pass her peaceably in the streets — women, too, who have often solicited and received of the bounty of her mother's table—that she has become timid and fearful to go out alone, even at noon-day.

Repeated annoyances of this sort the past season, indicative of deep seated bitterness of feeling towards me and my family—(long before the little book, entitled “Sketches of St. Augustine,” appeared) on the part of the more lawless and ignorant of the members of the Roman Catholic Church in your city, grieved and disturbed me — before the public outrage alluded to, developed it.

The action of Presbytery, is another reason why I feel constrained to leave you.

“It is therefore expedient for you that I go away.”

Though I have labored with you in weakness, and am conscious of many infirmities, yet, you will bear me witness, that I have not failed to warn, exhort, and entreat you, with all long suffering and patience. “Remember, therefore, the words that I spake unto you, being yet with you.”

Once more let me counsel you “to be at peace among yourselves; kindly affectionated one to another, tender hearted, forgiving one another.”

Remember that ye are “*lights in the world*,” therefore be not conformed to the world, but so let your light shine before me, that others, seeing your good works, may glorify your Father which is in heaven.”

And “fear not, little flock, it is your Father's good pleasure to give you the kingdom;” and he is able to keep you from falling, though ye dwell where “Satan's seat is.”

Therefore, what I say unto you I say unto all, *watch* that ye fall not into temptation, and the snare of the “man of sin,” whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness in them that perish.”*

Hear ye the voice of the mighty angel, whose presence is lightening the earth; by whose terrible cry, the powers of heaven are shaken, as he flies through the midst of heaven, saying, “*Babylon is fallen — is fallen!*” “Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.”

The account of my labours among you, is sealed up against the great day of accounts, when we shall meet again, to hear from the “book of God’s remembrance” how I have preached, and how ye have heard.

My thanks, I publically tender to you for your many kindnesses and favours shown me, and also to my countrymen for their sympathy, and for the noble stand they took in my defence, and to maintain that *birth-right* of the *American citizen, the freedom of the Press*—a right, before which, despots quail; on which, the hopes of freedom hang.

My dear wife and unoffending babes are yet with you. Any kindness you may show, and any sympathy you may extend to them, before they can meet their exiled husband and father, will be gratefully received, and God will reward. Farewell; and “may the grace of the Lord Jesus Christ, the peace of God the Father, and the communion of the Holy Ghost be and abide with you all. Amen.” Your affectionate friend and teacher, RUFUS K. SEWALL.

* 2 Thess. iii. 9, 10.

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